Hobart Coll Library Jan04

Price, 5 Cents.

The Living Church

VOL. XXIX. MILWAUKEE, WIS.—MAY 30, 1903. No. 5

ENTERED AS SECOND CLASS MAIL MATTER AT THE POSTOFFICE IN MILWAUKEE.

NEW YORK: Room 1504, 31 Union Square-W. -:- CHICAGO: 153 La Salle St. -:-

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ COMMUNICATIONS FOR ALL TO BE ADDRESSED TO MILWAUKEE, WIS.

The Young Churchman

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 54 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 20 cents per year. In quantities of 10 or more to one address, 12½ cents per copy per year, with a further discount of 10 per cent. if paid in advance.

The Shepherd's Arms

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY: 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

The Living Church

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription Price, $2.25 per year. If paid in advance, $2.00. To the Clergy, $1.50 per year.

CLUB RATES:

[25 cts. must be added to these rates if not paid in advance.]

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $2.50 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $2.80 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE LIVING CHURCH ANNUAL, $2.85 per year.

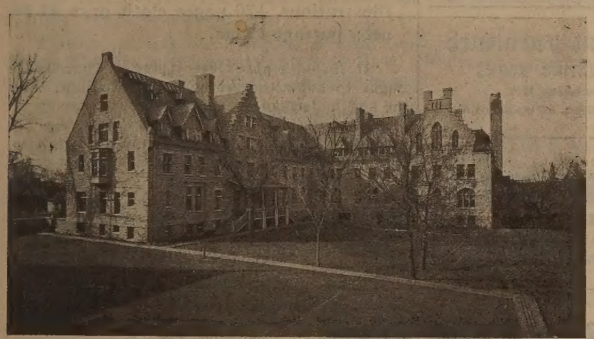
THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), THE SHEPHERD'S ARMS (weekly), and THE LIVING CHURCH ANNUAL—a combination desirable in every family—$3.15 per year.

The Living Church Annual

A Church Cyclopaedia and Almanac, for the year 1903; issued at Advent. Contains full history of the events of the Church during the preceding year. Paper, 35 cents.; cloth, 60 cts.; postpaid.

Evening Prayer Leaflet

Contains the full Evening Prayer, with Collects, Psalter, and 4 Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders, 50 cents per hundred copies. A number of special editions for special occasions.



Tennis Courts.

Four Courses.

A Christian home with culture and refinement, that provides a liberal and practical education.

Grafton Hall, Fond du Lac, Wis.

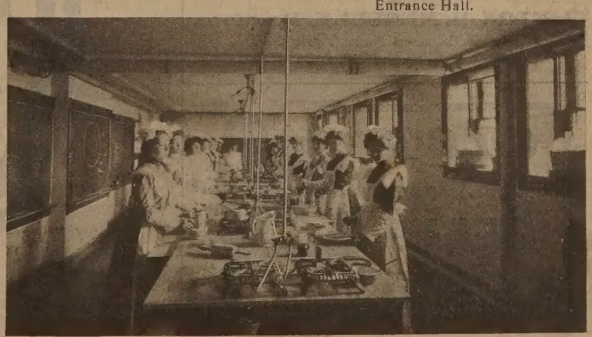
School for Young Ladies.

Offers Four Courses leading to the Sophomore Class of the University. Liberal advantages in Music, Art, Elocution, and Domestic Arts and Sciences.

For further information apply to ..... Rev. B. Talbot Rogers, M. A., Warden, Fond du Lac, Wis.

Entrance Hall.

Dining Hall.



Domestic Science Class.

SPAULDING & Co.,

Representing
GORHAM MFG. CO'S ECCLESIASTICAL DEPARTMENT

Church Furnishings

IN

GOLD, SILVER, BRONZE AND BRASS

Memorial Windows and Work in Marble and Wood given Special Attention.

SEND FOR OUR NEW CATALOGUE.

Jackson Boulevard and State Street, Chicago.

CHURCH
AND CHANCEL
FURNITURE
of every description to suit every need and every purse. Special designs made to order.
Prices quoted on request.
New Catalogue sent free.
Correspondence solicited.
PHOENIX FURNITURE CO.
EAU CLAIRE, WIS.

CHURCH VESTMENTS
Embroideries and Fabrics
CLERICAL CLOTHING
Suits to measure from $20.00
COX SONS & VINING
262 Fourth Avenue, New York.

AUSTIN ORGAN Co.
HARTFORD. CONN.
EXCLUSIVE BUILDERS OF
Electric and Tubular Pneumatic Organs
ON THE
AUSTIN UNIVERSAL AIRCHEST SYSTEM
Pat. in U.S., Eng. and Can.
Descriptive Book will be sent on application.

MEMORIALS WINDOWS, BRASSES, WOOD.
Highest Award, Augusta, Ga., Exhibition, 1901.
COLGATE ART GLASS CO.,
318 West 13th St., New York.

BELLS
Steel Alloy Church & School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

MENEELY & CO. WATERVLIET, West Troy, N. Y.
Best Quality Copper and Tin **CHURCH BELLS**
CHIMES and PEALS No cheap priced grades.
THE OLD MENEELY FOUNDRY, Estab. by A. Meneely 1826.

MENEELY BELL CO.,
CLINTON H. MENEELY, President.
Troy, N. Y. and New York City.
Manufacture a Superior Quality of Bells.

30,000 McShane BELLS

Ringing Round the Earth.
Ringing Evidences of Sterling Worth.
Chimes, Peals, Church Bells. Memorial Bells a Specialty.
McSHANE BELL FOUNDRY, Baltimore, Md., U. S. A.
Established 1856.

CROSSES—Celtic, Ionic, Latin.

We shall be pleased to answer any questions in regard to CEMETERY MEMORIALS and to design to any limit of expense suggested by clients, for work to be executed in
GRANITE, STONE, or MARBLE.

Send for Photographs of work recently executed.

J. & R. LAMB

OFFICE 59 Carmine St., NEW YORK.

STAINED GLASS MEMORIAL WINDOWS
The FLANAGAN & BEIDENWEG CO., 57 to 63 Illinois St., Chicago. Designs, Photos, and Samples submitted. Write for Prices.

CHURCH WINDOWS, FURNITURE.
R. G. GEISSLER, Marble and Metal Work
56 West 8th St. (near 6th Ave.), New York.

CHURCH DECORATING.
We make a specialty of strictly ecclesiastical work and furnish sketches and estimates on short notice. Refer Bishop Nicholson. RUDOLPH PANDURO,
600—10th treet, MILWAUKEE, WIS.

FURNITURE · DECORATIONS · MOSAICS
CHURCH WORK IN METAL & MARBLE
O. LUETKE · ART WORKS 3rd W. 25 St. NEW YORK

CHURCH EMBROIDERIES
VESTMENTS, ALTAR LINENS.
All material supplied. Artistic Stoles a Specialty.
EMMA HAYWOOD, 165 West 94th St., New York.

Ecclesiastical Furniture
MANITOWOC SEATING WORKS
Factory: Manitowoc, Wis.
CHICAGO SALESROOMS: 88 WABASH AV.

Monuments.
Send For Free Booklet.
CELTIC CROSSES A SPECIALTY.
CHAS. G. BLAKE & CO. 720 Woman's Temple, Chicago.

WOMEN'S GUILD OF ST. IGNATIUS
552 West End Ave., NEW YORK CITY.
Receives orders for vestments, and all kinds of Church needlework, embroideries, linens, etc.
The Guild has for sale also the following books, by the Rev. Arthur Ritchie:
Spiritual Studies in St. Matthew's Gospel. Vol. I. 350 pages. Cloth, $1.50.
What Catholics Believe and Do. Paper, postpaid, 15 cts. Cloth, 25 cts.
Good Friday Addresses on the Seven Words. Three Series: 1. Christ's Religion in the Words of the Cross. 2. The Call From the Cross. 3. The Way of Life. 25 cts. each.
Devotions for Holy Communion. Cloth, 60 cts. Leather, $1.00.

THE PARSON'S HANDBOOK.
Containing practical directions both for Parsons and others as to the management of the Parish Church and its services according to the English Use as set forth in the Book of Common Prayer. With an introductory Essay on Conformity to the Church of England. By the Rev. Percy Dearmer, M. A. Fourth edition, rewritten, with much additional matter, and with Sixteen Illustrations, 476 pages, cloth, price $1.50 net; postage 12 cts.

"It includes about everything a Churchman ought to know concerning public worship. We do not undertake to consider its treatment of crucial questions, but it brings together an amount of information to be found nowhere else in a single volume."—*St. Louis Church News.*

The Young Churchman Co.,
Milwaukee, Wis.

THE NORTH-WESTERN LINE

Colorado

is easily reached by the fast train service of the Chicago, Union Pacific and North-Western Line.

The Colorado Special

fast daily train, one night to Denver from Chicago and the Central States (only two nights en route from the Atlantic seaboard), leaves Chicago daily 6.30 p. m. Buffet-library cars, drawing-room sleeping cars, dining cars (a la carte service), free chair cars and day coaches through without change.

A second daily train, similarly equipped, leaves Chicago 11.30 p. m. Personally conducted excursions in tourist sleeping cars.

All agents sell tickets via this route.
Write for particulars to W. B. KNISKERN, Passenger Traffic Manager, C. & N.-W. Ry., Chicago.

Chicago, Union Pacific and North-Western Line

C58

UNION PACIFIC
THE OVERLAND ROUTE
WORLD'S PICTORIAL LINE.

The Living Church

Vol. XXIX. MILWAUKEE, NEW YORK, AND CHICAGO.—MAY 30, 1903. No. 5

Editorials and Comments.

The Living Church

With which are united "The American Churchman," and "Catholic Champion."

A Weekly Record of the News, the Work, and the Thought of the Church.

Published by The Young Churchman Co., 412 Milwaukee St., Milwaukee, Wis.

Editor, Frederic Cook Morehouse.

Branch Offices.

Chicago: 153 La Salle St., Main office for Advertising, and branch office for local subscriptions. Mr. C. A. Goodwin, Manager. All matter relating to advertising (except for the classified columns) should be addressed to this office. Classified advertisements (wants, etc.) should be sent to Milwaukee.

New York: Room 1504, 31 Union Square West. Mr. Eugene M. Camp, Manager and Correspondent.

London: Messrs. G. J. Palmer & Sons, Publishers of *The Church Times*, Portugal St., Lincoln's Inn Fields, W. C., from whom copies may be obtained and to whom subscriptions may be sent.

Subscriptions.

Subscription price, $2.25 per year; if paid in advance. $2.00 a year. To the clergy, $1.50 per year. To all portions of the Universal Postal Union outside the United States, Canada, and Mexico, 12 shillings. Remittances by local checks should be drawn with 10 cents additional for exchange. Subscriptions should be addressed to Milwaukee, Wis.

PRINCIPAL CONTENTS.

Editorials - 147

Whitsunday—How Sunday Services May Be Arranged—Death of the Rev. Dr. E. B. Spalding.

Destruction by Fire of an Ancient Palace. London Letter. John G. Hall - - - - - - - - - - - - - - - - 150

Notes from Trinity Parish Year Book. New York Letter - 151

The Bishop-elect of Quincy [Illustrated] - - - - - - - - 153

Funeral of Bishop Starkey [Illustrated] - - - - - - - - 153

The Conventions on the Name - - - - - - - - - - 154-163

Massachusetts—Western New York—Central Pennsylvania—Western Texas—Quincy—Nebraska—West Virginia—East Carolina—Virgina.

Other Business in Diocesan Conventions - - - - - - - 155

Papers for To-day. Bishop Grafton - - - - - - - - - - 157

Helps on the Sunday School Lessons. Rev. E. E. Lofstrom 159

Correspondence - - - - - - - - - - - - - - - - - 160

An "Abuse" Explained (Jay C. Hathaway)—Righteous Indignation (Edward L. Roland)—A Criticism of Dean Williams (Edw. S. Doan)—The Name Protestant and Divorce (E. W. Worthington)—Bishop Whitaker's Address (J. A. M. Richey)—Rhode Island Convention (F. M. Barber)—Steps to Reunion (F. A. Storer)—The Pro-Roman Advocacy (Patrick W. Torriano Ross)—The Breeches Bible (Howard M. Ingham)—The Name of the Church (J. A. M. Richey, P. Gavin Duffy, Leila Ewing Werlein).

Literary - 164

Family Fireside - - - - - - - - - - - - - - - - - 166

Personal Mention, etc. - - - - - - - - - - - - - - 167

The Church at Work - - - - - - - - - - - - - - - 168

HOW encouraging is the lesson of Whitsunday to Churchmen. Surely, those who view a Church as a purely voluntary association of religious men and women, as appears to be the general conception among the Protestant sects, must feel at times the serious lack of that distinct spiritual encouragement which the recurring festival of Pentecost brings to Churchmen.

It is the day for the contemplation of the spiritual side of the Church. Falling, as it does, at a time when the material and the human aspects are very much in evidence by reason of the diocesan Conventions which cluster largely in the months of May and June, Whitsunday seems to lift our thoughts above the rut of ecclesiastical politics and voting, above the thought of disappointments in men from whom more might have been expected than is discovered, from the contemplation of treasurers' reports, of deficits, of hardships, and of electioneering.

For the Spirit of God resting upon and residing in the Church is the central thought of Whitsunday. Men may strive against Him and for a time may prevail; but the Church speaks ultimately with the voice of the Holy Spirit. He will guide her into all truth. Yea, though many centuries have elapsed, there appear to be some things yet that the Church cannot bear today, though the Comforter be in her. His guidance is a very slow guidance, but it is very sure. Men measure by the brief span of their lives, and they grow impatient at the slowness of the leading of the Holy Spirit. Yet His leading is as He will, and when He will. Who are we, that we should hasten the Spirit of God? But we have great need for the outpouring of the gifts of the Holy Spirit into the Church. Let us be faithful in prayers that thus He may vouchsafe more plentifully to endue us with His grace.

HOW SUNDAY SERVICES MAY BE ARRANGED.

ONE of the perplexities which each parish priest must face, relates to the arrangement and order of the Sunday services. The wide variation obtaining among us as to the hours of each, together with the frequent changes made, shows that we have not yet reached the point where universal agreement can be reached. We find also, by referring to the Directory of Services in the *Living Church Annual* for 1902, that there are general points of agreement among the several parishes in some cities, at the same time that there is a marked variation among cities; while in other cities there are as many diversities as there are parishes.

We cannot, and of course we would not, attempt to suggest a common ground of action that would not be subject to variation by reason of local circumstances. The reasonable convenience of the people is the largest factor in determining the arrangement of services. We believe, however, that it may be helpful to consider briefly how the services might be arranged so as to do justice to each, and to make the sequence of services one that would both accord with liturgical order and with the due convenience of the people.

We shall take for the basis of such consideration, the ordinary city parish of from two to five hundred communicants, with a clerical force consisting of rector and assistant. Where there is only one priest, there must, of course, be a modification of the services outlined, and where there are more than two

there may be amplification. Local factors will also be a modifying feature in every instance. We shall, of necessity, leave these out of consideration.

We start with the premise that the Holy Eucharist should be the chief service of Sunday; and by chief service we mean the service that will be so arranged as to time and as to rendering, as to attract the largest congregation of the day. It would probably be ideally preferable that the High Celebration should be rendered earlier in the forenoon than is anywhere customary among us; but the habits of our people are such that it is useless in most places to make the attempt. It may be assumed that morning service at 11 o'clock is the central feature of our day. A few cities, particularly those of New England, retain the old custom of fixing the morning service at 10:30, or have compromised at 10:45; but taking the cities generally, the hour of 11 is now the prevailing time.

And if that service is to consist of the Holy Eucharist, shall it be that alone, or shall any part of the daily office be prefixed to it? Be it remembered, there is no objection *per se* to the combination of Morning Prayer or Litany with the Holy Communion, as was the custom on the "Communion Sunday" of other days. Both these offices are appropriate to Sunday, as to other days.

But experience has clearly demonstrated that if Morning Prayer is prefixed to the Holy Communion, the congregation simply will not remain to the close of the service, while also the length makes it almost inevitable that one or other of the services will be unduly hastened. This is the reason that so many parishes, accustomed to elaborate *Te Deums, Jubilates,* and offertory anthems, tolerate the barren celebration of the Holy Communion immediately after, almost without music. The old-time combination of services, however defensible in theory, has yet been proven to be wholly unadapted in practice to that conception of the Holy Eucharist which would make the latter the chief and most dignified act of worship of the day.

A great many excellent parishes still retain the old-time custom of combining the services on Sunday morning. We believe it to be a great mistake. The people are bound to undervalue the Eucharist, and to consider it a mere appendage to another and more important service. They will, in large numbers, commit the liturgical absurdity—impropriety is too feeble a characterization—of hastening out of the church in the midst of the Eucharistic office when, of all times, their worship is especially fitting. The only way to prevent that unliturgical exodus is to separate the services. Thus, and thus only, it can be done.

If the Holy Communion alone comprises the service at 11 o'clock, ample time is given for its dignified rendering, for music which properly belongs to the solemn function, and for a sermon at the only distinctly liturgical point for it. This service, then, is the central act of Sundays, around which the others must be grouped as convenience and propriety may suggest.

The early celebration of Sunday morning is now, happily, quite the rule almost everywhere. The statistics of 1902 show that 80 per cent of our city churches have celebrations weekly or oftener, and only 9 per cent. retain the old-time custom of relegating the Eucharist to once a month with perhaps the greater festivals added. The churches retaining monthly communions are almost invariably those which are isolated from the active life of the Church by reason of their ultra-conservatism. To the next generation these will be as wholly unknown as is now the former practice of quarterly celebrations, and the rendering of the morning service by parson and clerk. The weekly celebration is the established custom, and must be reckoned as such.

The early celebration is much more widespread than the weekly High Celebration. But there is no necessity for choosing between the two. The early celebration is primarily for communion; the High Celebration primarily for worship. Not that these two acts ought to be separated, or that either of them is to be dispensed with at either service; but the practice of receiving, fasting, at the early celebration rather than at the mid-day service, not only rests on the best historic precedent for ages and on the unrepealed rule of the Church, but also, and even more directly, upon the instinctive reverence which will commend the practice almost everywhere that it may be attempted.

And for our part, we believe that the city parish with two priests ought invariably to be provided with two early celebrations, in addition to the later High Celebration. The objection, of course, is the inconvenience to the priest who must duplicate on the same day, and who will desire not to break his fast before the second celebration. Yet that objection is not a valid one, and does not speak well for the devotion of our clergy. If one really cannot, without physical disability, celebrate fasting twice during the forenoon, better far that he should break his fast with a little necessary refreshment, than that the souls committed to his care should be deprived, in effect, of their spiritual food.

For there are a great many families in which all the communicants cannot possibly be absent themselves from home at any early hour. No conceivable parish lacks a considerable, though varying, proportion of such families. Husband or wife, mother or daughter, one sister or another, mistress or servant, must generally remain at home, if the other is to be absent. Now our Catholic-minded clergy who are in earnest, must provide for such cases—cases which are the rule and not the exception—even at some degree of inconvenience to themselves.

Where there is but one priest in a parish, it is obvious that weekly communions cannot be made, at least on Sunday mornings, by the large number of communicants who have home duties to interfere with the sweetly solemn early morning Eucharist. But where there are two or more priests it is a grave reflection upon priestly character if the opportunity is not given, in two early celebrations, for the people to make their communions. The lazy priest who is content not to celebrate each Sunday morning has, happily, become the exception and is passing away. The priest who is content that a large part of the people should be deprived of the privilege which he values for himself, is, sad to say, by no means so uncommon. No parish should, without necessity, forego the double opportunity for attending early celebrations.

As to the hour of these early services, local conditions must be considered. It must be remembered, too, that in reckoning by standard instead of by solar time, there is considerable relative difference as to how early an hour actually is, in different cities. Seven o'clock, Eastern time, is, with relation to the sun, half an hour earlier in Buffalo and Pittsburgh than in New York and Philadelphia, while in Detroit, Cleveland, and Cincinnati, by Central time, it is actually half an hour later than it is in Chicago and Milwaukee. In winter time these variations make quite a difference, in the early hours.

Experience seems to indicate, according to the table in the *Living Church Annual,* that 7:30 is the most convenient hour, where there is but one early service. In cities it is frequently as late as 8, and in a few places as early as 7. The average would be something later than 7:30, which latter hour may therefore be taken as the usual time. Differences as to the distance from which people are ordinarily drawn, and the varying regulations as to street car service on Sunday morning must, of course, be taken into consideration.

But where two such services are arranged, they should be at such hours as to allow sufficient intermission to admit of one member of a family returning home in time for another to start. Generally speaking, 7 and 8 o'clock would probably be convenient hours. A celebration fixed at an hour much later than 8 will generally not be conducive to fasting communion.

Having then settled on the High Celebration and on two early communions, we must bear in mind that not only the plain direction of the Church but also every consideration as to the innate fitness of things, requires that suitable times be found on Sunday mornings for Morning Prayer and Litany.

With respect to the former, we protest most energetically against its being rattled off, without music, without reverence, without worshippers, as though it were a disagreeable and unreasonable requirement, or a charm whose efficacy was not diminished by the rapidity of its utterance. Our office for Morning Prayer is one of the most beautiful liturgical compilations in existence. It is not creditable to Catholic Churchmen that in the necessity for reclaiming the Eucharist as the central act of worship, they have so largely thrust Morning Prayer into a dark corner. To accomplish the one, it surely was not necessary to do the other; or if it was, the necessity has now passed.

Where a vested choir renders the music at the High Celebration, it must, in most city parishes, be not difficult to gather an auxiliary choir of women, with a few basses and tenors, if possible, competent to render the *Te Deum,* the canticles, and a couple of hymns. If Morning Prayer be placed at 9:30 or 10

o'clock, and be reverently rendered with the aid of the choir mentioned, it will not be long before there will also be a congregation, and not merely the semblance of complying with the law of the Church. Moreover, this provision would make it vastly easier to introduce the weekly High Celebration where it does not already prevail. Nor need it be feared that this service would attract the main congregation, instead of the Eucharist at 11. We do not, however, countenance the compromise which we have observed in some churches, of preaching the sermon *between* the services of Morning Prayer and Holy Communion. The liturgical place for the sermon is in the latter office, where the rubric distinctly says: *"Then* SHALL *follow the Sermon";* and while we should not interpret that rubric so rigorously as to prohibit any celebration without a sermon (which would be as unreasonable as to interpret the rubric that the "consecrated Bread and Wine" remaining "shall not be carried out of the Church," as prohibiting reservation for purposes of communion), yet the one rubric does as clearly specify where the sermon should come, as the other does where the elements not to be otherwise used should be consumed. Let those who desire to listen to the sermon, come to the main service of the day, whose place cannot be taken even by the most dignified rendering of Morning Prayer. Let us have a return to the joyful offering of the morning office, enriched with music and given in a reverential manner; but without misusing it as a substitute for the Holy Communion.

The Litany has been called the Anglican introit. As such, it is most appropriate. Its place is just before the Eucharist. By the (English) Injunctions of 1547, it was ordered to be said "immediately before High Mass."

Yet, in our judgment, it is wiser to use it as a distinct office, and not after the entrance of the procession for the High Celebration. If Morning Prayer is at 9:30, the Litany may easily be placed at 10:30 or 10:45, and still allow of an opportunity for airing the church before the latter service begins. The Litany was intended to be sung—not said—and in some places it may be practicable for the auxiliary choir to be retained to render it in that fashion. Yet, generally speaking, we should encourage the practice of taking a little rest, that the worshippers at Morning Prayer or some of them, might also return invigorated for the High Celebration. It cannot be expected that the same congregation will remain continuously through the three services, and stress should always be laid on the prior obligation of the Eucharist. Practically, therefore, the Litany must probably be rendered without music, in the majority of places.

This leaves only the Sunday School still uncared for; but that certainly is a most important factor in parish life. Unless the clerical force be larger than the two priests we have assumed, the Sunday School must either be given into the hands of a layman, or be deferred until afternoon, or at least until after the High Celebration. Here is where the loss of a practical diaconate is most keenly felt, for "it appertaineth to the Office of a Deacon . . . to instruct the youth in the Catechism." But without a deacon, a morning session of the Sunday School can usually be arranged, where there is a separate building for its sessions—as there should be everywhere—under a lay superintendent, but not without the watchful oversight of the rector. With sessions at 9:30 or 10, both teachers and scholars ought generally to be able to attend also the Eucharist at 11. We suggest, also, that a children's choral Eucharist be arranged for Saturday morning; if not weekly, at least once a month. This will obviate the inconvenience and the questionable expediency of a separate celebration for children apart from the main service of Sunday mornings.

SO ALL the Sunday morning services may easily be arranged, with a recognition of the Holy Eucharist as the central service, and with a reverent and proper rendering of the daily offices. Nor does it involve unreasonable labor on the part of either of our two hypothetical priests. The one will celebrate early, take Morning Prayer and Litany, and preach at the High Celebration. The other will take the second Eucharist, look in on the Sunday School, and celebrate at the late service. Surely, no priest need shrink from such a measure of duty as this.

All this we have outlined, not because there is any necessity for adhering literally to the suggestions made, but in order to show how the several duties of Sunday morning at the ordinary parish church may be so arranged as not to conflict with each other, and as not to leave any of them undone. The first urgent necessity is that there be a *will* on the part of the priest to give his people the *maximum* of spiritual privileges, and not merely to do the least that the people themselves will compel him to do.

THERE died at Topeka, Kansas, on the 13th inst., the Rev. Edward B. Spalding, L.H.D. Dr. Spalding was the youngest of a remarkable family of priests, and themselves sons of a priest. The Rev. Henry W. Spalding, D.D., the eldest of the four brothers, died several years ago. The Rev. Erastus W. Spalding, D.D., died last year, while the Rev. Chas. N. Spalding, D.D., of Delaware, is the only survivor of the quartette. The Rev. Chas. E. Spalding of California is a son of Henry W., the eldest of the brothers. Dr. Edward Spalding was headmaster of Racine College Grammar School under its distinguished warden—the Rev. Dr. De Koven. After the death of Dr. De Koven he went to San Francisco as assistant to the Rev. Dr. Beers, rector of Trinity Church, and established Trinity School for Boys. Later he became the rector of St. John's Church, but continued at the head of Trinity School. He was for many years a deputy to Gen. eral Convention and was one of the most noted and effective speakers in that great assembly. Soon after the Convention of 1898, his mind became affected from the tremendous strain of work he was under, and necessitated his retirement from all activities and the resignation of his cure. After a season of rest, he was enabled to do a little missionary work under the Bishop of Kansas, but he never recovered his full mental vigor. He was canonically connected with the Diocese of California at the time of his death.

Dr. Spalding ranked as one of the greatest preachers of our Church in the days of his strong health. God grant unto him eternal rest, and may light perpetual shine upon him.

ANSWERS TO CORRESPONDENTS.

F. T. D.—If Confirmation be administered to a person afterward discovered to be unbaptized, the former rite can only be held to be invalid and must be repeated after Baptism. There is no provision for hypothetical Confirmation.

THE BUILDING OF FINE GARDENS.

THE towering buildings of Manhattan are certainly national in character, but savor more of an agility in the meeting and overcoming of local difficulties than of an artistic spirit, and the recent epidemic of public libraries is more apt to cheapen the value of learning than to inspire any national tendency along architectural lines.

The same general criticism may be applied to the almost phenomenal increase in the building of fine gardens. They represent little else than the wealth of one class, and the determination of another to naturalize in this country the best models offered by the gardens of Europe. They are not indicative of native art, and represent but an artificial background to the nation as a whole. This complete lack of conformity between our gardens and their representative class is finely contrasted with the perfect harmony which exists between the life and character of the Italian and his villa, the Englishman and his family estate, or the Japanese and his quaint but beautiful, and almost sacred garden-world. To be aerially transported and suddenly dropped, like the son of Daedalus, into either an Italian, English, or Japanese garden, would leave no doubt as to the national character of the garden. But should our imaginary aeronaut be similarly dropped into an American garden, it would require a considerable archæological knowledge to unravel the mystery of his whereabouts. Here he would find the English bowlin-green, the Italian pergola, with its wealth of Japanese creepers, a multitude of antique vases, time-scarred fountains contrasting somewhat sharply with the virgin blush of native stone; well-heads, profuse with well-watered plants, archaic sun-dials and plants freshly imported from Belgium.

It should be added, however, that these incongruities, if such they be, cannot be charged to the architect. All art in a new country that lacks a vigorous native art of its own must be first of all educational; and this is particularly true of an art like garden design, which is elaborate and decorative, yet at the same time domestic. It cannot afford to be experimental until a wholesome tradition is firmly established. Moreover, since its purpose is to introduce into this country reproductions or adaptations of the best European models, of whatever origin, it must be judged, not by the archæological, but by the artistic congruity of the result.—GEO. F. PENTECOST, JR., in *Architectural Record.*

DESTRUCTION BY FIRE OF AN ANCIENT PALACE

Chancellor Tristram in an Unenviable Light.

PROVOST BALL CORRECTS THE "GUARDIAN".

The 202nd Anniversary of the S. P. G.

THE SOCIETY OF ST. JOHN THE EVANGELIST KEEPS PATRONAL FEAST.

London, May 12, 1903.

THE palace at Abergwili, near Carmarthen, North Wales, which from time immemorial has been the seat of the Bishops of St. David's, and lately the residence of the present occupant of the See (Dr. Owen), was almost totally destroyed by fire on the morning of April 28th; and therewith has perished, alas! one of the most precious of the all too few architectural works associated with the name of Archbishop Laud, and the only Laudian building in Wales. The main portion of the palace, although *à la l'Antique* in style, dated only from 1830, but the chapel therein, over the old hall, was erected by Archbishop Laud during his tenure of the See of St. David's (1621-28). In that blessed martyr's famous diary there occurs the following note concerning this chapel:

"August 20, 1625 (Sunday).—I consecrated the chapel or oratory which I had built, at my own charge, in my house, commonly called Abergwili House. I named it the Chapel of St. John the Baptist, in grateful remembrance of St. John Baptist College, Oxford, of which I had been first Fellow, and afterwards President. . . . ."

The act of consecration formed one of the infamous charges brought against the Primate when he fell a prey to his Puritan foes. He gave to the chapel, says Heglin, "rich furniture and costly utensils and whatsoever was necessary or convenient for the service of God"—the sacred vessels alone costing £155 18*s.* 4*d.* Most of the valuable contents of the palace were saved, including some old Church records, the portrait of Bishop Laud, amongst others of former occupants of the See, and the statue of Bishop Thirlwall. The damage is estimated at from £12,000 to £15,000. As the palace was vested in the Ecclesiastical Commissioners, as trustees for the See estate, it was probably well insured.

One perhaps would quite naturally have thought that even Dr. Tristram, after such a complete overthrow as he (not so very long ago) sustained as Official Principal for the Diocese of Chichester in the Court of Appeal, would never again, even in his other less important Chancellorship office of Vicar-General, have the presumption to lord it over any of his ecclesiastical masters. But by his granting in the Diocese of London, as we have lately seen, solely on his own pretended authority and in direct defiance of the Bishop, a license of marriage to a divorcee in the person of Mr. W. K. Vanderbilt, this legal lay functionary remains apparently as imperious and ready as ever, and bent upon being both Chancellor and his own Ordinary. Such a position as this is *prima facie* a most preposterous one. Whilst it is not at all likely that he would succeed in maintaining it in a Divisional Court of the King's Bench, much less in the Court of Appeal.

In a recent letter to the *Guardian,* the Rev. T. I. Ball, Provost of Cumbræ, and one of the most able and learned of living Anglican divines, very rightly (and, indeed, unanswerably) takes exception to a statement quoted with approval by that Church newspaper in a leader, from certain divines, that the revival of the use of the term "Mass," to designate the Divine Liturgy of the Anglican rite, "alienates thousands who ought to belong to us." The same objection, he observes, was urged against "any number of things, the use of which has been revived among us, as a more or less direct consequence of the Oxford Movement, when they first appeared or reappeared." Such revivals at first did alienate, but now they alienate nobody. If, however, any weight is to be attached to this objection, it should not be forgotten that the disuse of the term "Mass" has "powerfully helped to alienate 'thousands who ought to belong to us.'" Thousands have "gone over to Rome" who cared little enough for the Papal claims, but who have been unable to see that the English Church, by Reformation changes, did not sever, with regard to Eucharistic belief and practice within her pale, her conformity with Catholic antiquity, "and the disuse of the term 'Mass' is one of the things which seem to justify the unfortunate belief that there has been a severance." In conclusion, he says: "Excuse my asking—with reference to your leader—Is it rational to say 'Mass' only recalls Bishop Bonner? Is anything gained by putting things in this way? It is news to me, and I am sure to many others to learn that Bishop Cosin has a claim to be reckoned among 'liturgical scholars'!"

Sir Arthur Charles (the *Times* announces) has resigned the offices of Dean of the Arches, Auditor of the Chancery Court of York, and Judge under the Public Worship Regulation Act of 1874; and these posts have been offered by the Archbishop of Canterbury and York to, and have been accepted by, Mr. Lewis T. Dibdin, K.C.D.C.L., subject, as to the judgeship, to the approval of the Crown. Mr. Dibdin is an able and well-known ecclesiastical lawyer, and also one of our most prominent diocesan Chancellors; like most of the latter profession, he is something of a pluralist—for he is Chancellor of all three Dioceses of Rochester, Exeter, and Durham—whilst like all diocesan chancellors of the Whiggish and Hanoverian tradition, both a Protestant and an Erastian. He was leading counsel for the Archbishops in the "Lambeth Hearings," was counsel at first for the late Primate, and later associated with the Law Officers of the Crown, in the proceedings connected with the opposed confirmation of the election of the present Bishop of Worcester; and it may also be remembered that he held a brief for his brother civilian, Dr. Tristram, in the Court of Appeal case of "*Rex v.* Tristram." No doubt, according to his lights, Mr. Dibdin is an earnest Churchman, but I hardly think the *Times* newspaper was justified in asserting that the choice the Archbishops have made "will meet with the approval of Churchmen of all schools." The Archbishops were, of course, quite within their rights in filling up the vacant posts of Dean of the Arches and Auditor of the Chancery Court of York; but, having in view the honor always due to the two Primacies of England, it is deplorable that their Graces should have allowed themselves to have anything to do whatever with the filling up of the other post—P. W. R. A. Judgeship—which is nothing but the hideous ghost of "Lord Penzance's Court."

The festival evening service of the united Guilds of the Holy Standard and St. Helena, which was arranged to be held at St. Paul's on May 6th, has been postponed. This step was rendered necessary, it is publicly stated, by the refusal of the Commander-in-Chief (Lord Roberts) to allow the band of the Kneller Hall to attend, and the impossibility of making other arrangements at so short a notice. The Royal Military School of Music at Kneller Hall has hitherto provided all the music (vocal and instrumental) for this service. With reference to all this miserable Protestant agitation over the originally proposed Mass of *Requiem* at St. Paul's, the Rev. Percy Dearmer, writing to the *Guardian* and *Church Times,* begs to suggest that our best answer to those who have lately opposed prayer for the departed, will be for the clergy to use henceforward on Sundays the Bidding Prayer, ordered by Canon 55 (Code of 1603). "We are told by this Canon," he points out, "to stand up in the pulpit, Sunday after Sunday, in the most solemn way, and 'bid' the prayers of the faithful; and this Bidding prayer ends with a beautiful commemoration of the departed." Had this form been used all along in parochial churches, he thinks people would have long ceased to imagine that it is "lawless" or "disloyal" to have a service such as was to have been held at St. Paul's.

The 202nd anniversary of the S. P. G. was kept on April 29th and 30th. On Wednesday morning there was the usual offering of the Holy Eucharist at St. Paul's, the Primate being the celebrant. The sermon was preached by the Bishop of Wellington, N. Z., whose subject was "Reunion," which he treated in such a way as to cause (says the *Church Times*) "astonishment to some of his listeners, and distress of mind to others." In the afternoon of the same day the Women's Missionary Association, which is affiliated to the S. P. G., held its annual meeting at the Church House, the Bishop of Bath and Wells presiding. On the following day, in the afternoon, was held the annual meeting of the S. P. G. in St. James' Hall, the Primate presiding. The Secretary's annual report stated, in reference to the publications of the Society, that the *Mission Field* has become more generally acceptable than ever; the new quarterly, *East and the West,* has already made its reputation; and the *Church Abroad* has now a circulation of 280,000 a month. The General Fund, under the head of subscriptions, donations, and collections, is larger, up to date, for 1903, than it has ever been at a corresponding date in the history of the Society. At the same time the entire income of the Society for 1902 is £152,529, as against £206,799 in 1901. In order that the work of the Woman's Branch might be still further developed, it has been decided by an unanimous vote of the committees on both sides that all work, both by men and women, should be done under the Standing Committee. The Primate,

in his brief speech, remarked that the sentiment of Imperialism now coming over the nation seemed to him to present a great opportunity for mission work. Speeches were also made by the Archbishop of Capetown and the Bishop of Adelaide. In addition to the afternoon meeting, the venerable Society held an evening meeting, the new experiment being a decided success. The Bishop of Worcester presided, and made the principal speech. It was a great advantage, he said, to be allowed to stand there that night—for he found it extremely difficult to believe that the government of the Church contained any interest outside the limits of the two Midland counties that formed his own Diocese. It was, therefore, for him a great religious advantage that he should be forced to recall "the larger area over which the Catholic Church extended." There was another reason why it was greatly to our spiritual advantage to attend a missionary meeting. He could remember the day when the kind of tone and argument which prevailed at a missionary meeting was that of the "superabundance of our progress at home." But nowadays we came to missionary meetings "in order to be encouraged to go on with our work at home and to make the best of it." We could remember the time, not very distant, when people ridiculed the idea of missions. Let his hearers recall the kind of jokes in the novels of Thackeray and Dickens, the kind of persons whom they introduced into their pages as taking any interest in missionary endeavors—and they would be able in part to "guage the vastness of the progress that had been made." We had now passed out of the sphere when such jests and sneers were possible. There was one great branch of missionary work which was of the greatest importance, and that was women's work. The whole possibility of the Christian religion taking hold of the life of such a country as India "depended on getting at the hearts of the women, and that possibility depended on women workers." The progress of religion "depended on what was going on in the hearts and minds of the women," and nowhere more so than in India; and the advance of Christianity there would be very slow "until a rear attack was made upon that in which the whole social system of the country was imbedded—namely, the zenana."

The Bishop of Ely, in whose Diocese the Society of the Sacred Mission is located, in compliance with a pressing request of Father Kelly, founder and director of the Society, that his house should be visited and his educational methods tested by some authority of experience, weight and unbiased judgment, recently invited the Dean of Westminster to inspect the work of the Society. In his report, Dr. Robinson says: "Although I do not propose to report on the general life of the Community, I cannot help saying that I was greatly impressed by two features of it: (1) the sincerity and enthusiasm of the devotion of these young men and boys; and (2) the simplicity and openness of their manners, together with the unmistakable happiness of their life under conditions of some hardship and poverty." He saw several students, and drew them out on various topics; and since his visit he had set papers in General Old Testament, General New Testament, Doctrine and Church History—papers selected at random from previous Ordination Examinations. "In the Old Testament the answers were, in knowledge and in thoughtfulness, above the average to which I have been accustomed." In the New Testament he was not equally satisfied, there being a deficiency in linguistic scholarship. However, he could scarcely say that the knowledge shown was clearly below the average of Ordination Candidates. In Doctrine he got thoughtful answers—"on 'Transubstantiation,' for example, a much more satisfactory answer than I have usually got." In Early Church History the paper was somewhat difficult, and the weaker men failed altogether in it. But the work of some of the better men "was distinctly above the average in this subject." What Dr. Robinson chiefly noted was that the papers generally were far more interesting than most papers usually are. "There was a sense of the reality of the problems dealt with, and an endeavor to get at the heart of them, which was in striking contrast to the ordinary examination style." A far greater knowledge of Theology, in the stricter sense, was shown and a much deeper interest in it "than our Candidates usually display." If an improvement in scholarship can be effected, he thinks that the candidates whom Father Kelly presents at the close of their course "will be very distinctly above the average in point of intellectual training for the ministry of the Church."

According to the *Standard*, the Deceased Wife's Sister Bill will be strongly resisted in the Standing Committee on Law; but the future of the measure depends on the position it occupies when it is returned to the House of Commons. Only two days are allowed for private members' Bills after Whitsuntide, and unless the report stage of the Bill is among the first orders it will be very difficult to carry it through.

In commemoration of the Jubilee of the consecration of St. Mary Magdalene's, Munster Square, which was celebrated last year, there has now been erected in that notable pioneer Church of the Catholic Revival in London a rood beam with the rood and attendant figures of our Lady and St. John.

The consecration of the Rev. Dr. Robertson, Principal of King's College, London, as Bishop of Exeter, took place on SS. Philip and James' day, at St. Paul's, the Primate being assisted by the Bishops of Winchester and Worcester. The ceremony of the Bishop's enthronement in Exeter Cathedral took place on the following Tuesday.

Dr. Farrar's will, made when the late Dean of Canterbury was rector of St. Margaret's, Westminster, and Canon of Westminster Abbey, has been proved at £37,391 5*s.* 9*d.* gross, whilst but a trifle below that net.

The Society of St. John the Evangelist, Cowley St. John, Oxford, began the patronal festival of its beautiful conventual church on Wednesday last (St. John before the Latin Gate), and to-day is celebrating the seventh anniversary of the dedication of the Church. The preacher on the day of the patronal festival was Father Waggett, on Sunday in the octave at the solemn high Mass the Rev. Dr. Sanday, and at evensong the Rev. H. F. B. Mackay of Pusey House, the preacher to-day being Father Benson.

J. G. Hall.

NOTES FROM TRINITY PARISH YEAR BOOK.

Bishop Potter Addresses the "Workingmen's Club".

BISHOP BURGESS' ADDRESS TO THE B. S. A.

NEW YORK CORRESPONDENT'S REPORT OF EVENTS.

THE year book of Trinity parish, like former issues, gives little idea of the magnitude of the parish interests, although a resume of the benevolent work is given. An expenditure of $176,419 is recorded, all devoted to benevolent purposes. Of this amount $81,385 was given by the people in the parish church and the chapels. The vestry appropriated for parish benevolences $60,720 and for benevolences outside the parish $34,313. No record of the items in the last sum is given. It must be understood that the total amount named does not include expenditure for salaries of clergy, sextons, or any items of direct church maintenance. These sums are never published, nor is any record given of the total income of the parish. This last is largely derived from real estate holdings and invested funds and is estimated by those in position to know, at approximately $1,000,000 annually. Trinity parish has 7,244 communicants, of which the parish church has 1,600; St. Paul's chapel 700; St. John's chapel 775; Trinity chapel 750; St. Agnes' chapel 1,523; St. Chrysostom's chapel 614; St. Augustine's 667; and St. Luke's 425. There were 683 Baptisms in the year just closed, 440 marriages, and 376 burials; 457 were confirmed. The Sunday Schools have a total of 3,895 scholars; the parish day schools 541; the Kindergartens 217; the night schools 248, and the Industrial and House schools 603. Accounts are given in the book of the celebration of the anniversaries of the rector of the parish, the Rev. Dr. Morgan Dix, and of the consecration of St. Augustine's chapel.

The celebration of the fifty-seventh anniversary of the consecration of Trinity Church occurred on Ascension Day. The Rev. Dr. J. Nevitt Steele read the service and the Rev. Dr. William T. Manning, vicar of St. Agnes' chapel, preached the sermon. In the chancel were the Rev. Dr. Morgan Dix, the Rev. Alfred W. Griffin, the Rev. A. D. Wilson, the Rev. Joseph W. Hill, the Rev. Joseph Reynolds, and a number of the local clergy. In addition to the choir there was a large orchestra to furnish music. There was a very large congregation at the service.

The Workingmen's Club of Holy Communion parish had Bishop Potter as speaker at its meeting last week and had invited the members of similar clubs from a number of parishes and congregations to be its guests. There were therefore three hundred or more men present when the Bishop rose to speak on "The Citizen and His Ideal." Good citizenship was talked of and the men were told what they might do collectively and as individuals to improve civic conditions. Bishop Potter said in part: "I do not know where the purchasable voter is not to be found. Twenty-five years ago, when I came to New York, there was an association of men and women to investigate char-

ities. It grew out of an infamous condition obtaining in Bellevue Hospital. We could not reach the officials in charge with a ten-foot pole. But we turned on the lights of civic duty and compelled improvement in that institution and made many others what they are to-day. The danger of the moment is prosperity. On last Arbor Day I went into Rivington Street and spoke to a large number of girls in a school there. I confess my idea of the day was hazy when compared with the notion of it held by those girls. They understood, as I did not, the value of trees to a city. When I got to their point of view, I added this admonition: When you marry, as of course you will, take care that your husbands vote to preserve the trees."

The New York State Convention of the Brotherhood of St. Andrew began on Friday night with a reception in the Diocesan House, Brooklyn, at which four hundred men were present. Those who received were Bishop Burgess of Long Island, Bishop Du Moulin of Niagara, the Rev. Dr. J. H. Darlington, the Rev. A. B. Kinsolving, the Rev. E. H. Wellman, Presidents Braddon and Kiernan of the Long Island and New York Local Assemblies, and others. The first formal session of the convention was held Saturday morning, when the Bishop of Long Island preached the annual sermon. He said that in welcoming the convention to Brooklyn he welcomed some of the strongest and most earnest Churchmen in the State. The purpose of the Brotherhood, he said, is personal worship and work, and the personal call to worship given by its members is a noble work and one much needed in this age. Bishop Burgess continued:

"I take little stock in the figures of the Church statistician and his declarations of a declining Church attendance. There are many considerations. For instance, there has been a great influx of immigrants for working among whom our Church has little machinery.

"I wish to say, but not too strongly lest I appear to curry favor, that all the great and noble religions of the world were founded by men. We can learn much from Church history of men's attendance. When women have attempted to set forth a new religion they have largely imitated, and have accomplished isms and superstitions at best. In early days women dominated the Church. With the conversion of Constantine men began to turn to it and as it came down to the middle ages their interest grew. Then came the Reformation, when the Church lost prestige and power. Her ministry was and is not longer looked at in the light of a great career. I agree that the honor men at our colleges no longer seek the priesthood in any numbers. The average young man of power would feel that the pulpit was a cage. The very last thing vestries want is a masterful man. The Church has passed into a social stage. Membership in it is looked on as a social introduction. The parish house has come to take precedence over the church. We build the parish house first because we want people to be sociable and want to have a place for entertainments. And we seek for rectors whose dominant quality is tact. Brethren, a more healthful state must be brought about. The Church is a social organization, but let it be strong and virile and not weak and effeminate. To accomplish this the interest of men must be had. This is not easy to get by other than illegitimate means. Charitable rewards too often play an important part in church attendance.

"Put before the world the Church's true social aim. In charity a leader, with the old petty methods given up. Charity, not in the technical sense, but as justice and honesty is wanted. The Church must no longer be misunderstood by workingmen. I absolutely disbelieve that hoary old argument that workingmen go in thousands each Sunday to Coney Island rather than to church, because they feel unwelcome in the house of worship, and because they are not suitably dressed to attend the services. There are not five churches in all Greater New York where any man would get a cold welcome. But the workingman has come to feel the Church to be alligned on the side of capital, that the clergy stand behind bulwarks of wealth, with the pulpit far worse than a cage—a kennel in which the dogs whine only, fearing to bark. Nor is this impression so far from the truth as one might think.

"Help your clergy to be genuine. Heaven help us from the continual harping on social and political subjects in the pulpit, but let your pulpit be crude and undigested rather than afraid to state its deepest convictions. As a Bishop I know that men of tact are needed, big, masterful men, masterful because independent. The Church must take a stand against political and sexual immorality. It is on trial. It must teach the truth strongly and dogmatically if men are to be gathered into its courts. We want no weal, wishy-washy gospel handed out to us. We must put the Bible before us as the truest message God ever spoke into the human heart."

Two business sessions of the convention were held Saturday afternoon, the address of welcome by President Braddon of the Long Island Local Assembly being made at the first, and the election of officers at the second. The invitation to the National Convention at Denver, in October, was presented by Mr. G. P. Goodier of that city. Conferences were held on Junior work, on work of Local Assemblies, and on various phases of individual work were held during the afternoon. In the evening the Rev. Dr. Floyd W. Tomkins of Philadelphia conducted a service in preparation for the Annual Corporate Communion. This was held in St. Ann's Church, where all sessions of the convention occurred, on Sunday morning at eight. The Bishop of Niagara was the celebrant, with the Rev. Dr. Reese F. Alsop, the Rev. Dr. James H. Darlington, and the Rev. Warren C. Hubbard assisting. A mass meeting for boys, with the Rev. Cyrus Townsend Brady and Mr. Hubert Carleton as speakers, was held Sunday afternoon at 2:30; and a meeting for men at 4, had the Bishop of Niagara and Mr. Ernest H. Crosby to make addresses. The closing service was held at eight Sunday evening, when after evening prayer had been read, addresses on the work of the Brotherhood in the Church were made by the Rev. Dr. Charles F. J. Wrigley, rector of Grace Church, Brooklyn, and Mr. Eugene C. Denton.

Emmanuel Church, Great River, Long Island, celebrated its twenty-fifth anniversary Sunday of last week, Bishop Burgess preaching at the morning service and the Rev. Henry M. Kirkby, a former rector, in the evening. The anniversary celebration was continued on Monday with a special service in the morning with a sermon by the Rev. Percy S. Grant of Ascension Church, New York, and a meeting in the evening with Archdeacon Bryan, the Rev. J. Newton Perkins and other speakers. Although not incorporated until 1878, Emmanuel Church dates back to 1862.

Ascension parish, Staten Island (the Rev. Pascal Harrower, rector), opened its new parish building last week. The location is in the rear of church and rectory, and the building is of brick with interior finish in hard woods. The Rev. Mr. Harrower is chairman of the Sunday School Commission of the Diocese and his parish building has been planned upon lines best adapted in his judgment to Sunday School purposes. He has a central room about fifty feet square, surrounded by a dozen or more small rooms. At the opening service evensong was said in the Church and then the company went into the new building, where addresses were made by Archdeacon Johnson of Richmond, the Rev. Arthur Sloan, chaplain of Sailors' Snug Harbor, and the rector.

A STRANGE DISCOVERY.

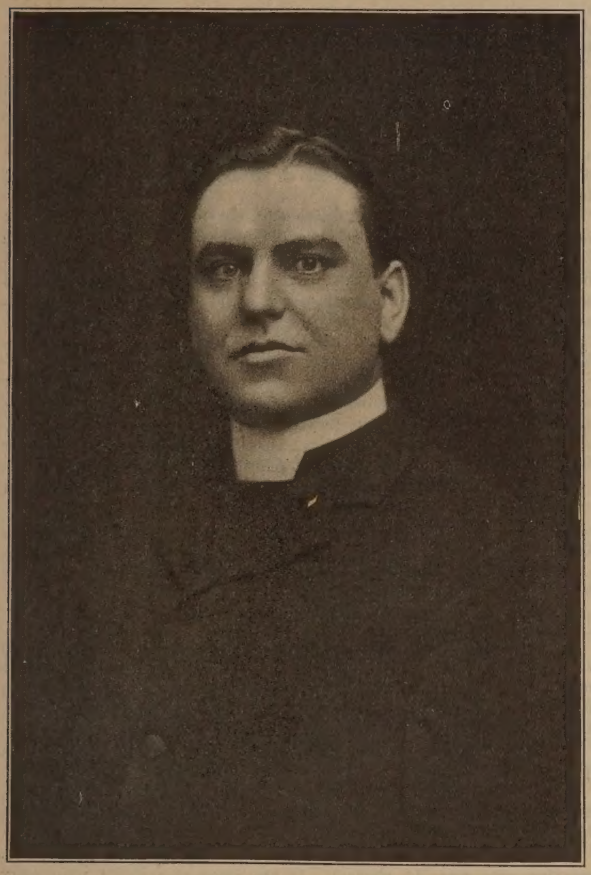
YESTERDAY while workmen near St. Kilian (in Nobles county, Minnesota), were excavating for a cellar they made a queer find. About sixteen inches from the surface they struck what they at first supposed to be simply a large boulder, but uncovering it it proved to be the cap-stone of a rude piece of masonry built in the shape of an altar. The complete structure when uncovered was four feet and nine inches square at the bottom and top, three feet nine inches at the centre and four feet nine inches high. The cap-stone is one solid piece, nine and nine-tenths inches thick and is hollowed out on top to form a large bowl.

The entire altar is laid in brown cement, as hard as rock itself. The rock is a dull red color, similar to red pipestone and, except the cap-stone, which is highly polished, is in the rough. The four sides of the cap-stone are covered with strange characters and rude drawings. On the east side is a half-rising sun and on the west a crescent or new moon. On the north is found the picture of a bull, fastened to a post with a nine-link chain, while on the south is a picture of a hammer, mason's trowel and a square fastened together in the form of a triangle with three pieces of chain of three links each. All around the sun are carved written characters, which Father F. of St. Kilian, pronounced to be Hebrew, written six or seven thousand years B. C. He thinks the inscription belongs to a secret order, written in the form of Scripture. When translated into English it is apparently a mere jumble of letters without sense or meaning. The translation is as follows: l i r p A f o y a d t s r i f e h t s i s i h t l o o f u o h t.

The find has caused a great deal of excitement. All sorts of opinions and theories have been sugggested as to what it is and how it got there. The Free Masons claim that it is the work of and represents their order, for no other order dates back so far. Besides, the hammer, trowel, and square are emblems of Masonry. The Odd Fellows claim the three links and triangle, and the Patrons of Husbandry the bull. But Father F. thinks it is the work of lost tribes of Israel who, after wandering to this country, had gone back to Egyptian religion. He thinks the bull represents God, the sun the Son of God and the triangle the endless journey of the wandering Jews. Arrangements are being made to ship the altar to St. Paul, where it will be placed on exhibition.—*Worthington* (Minn.) *Advance.*

THE BISHOP-ELECT OF QUINCY.

THE Rev. W. E. Fawcett, Ph.D., was born in New Hartford, Iowa, on All Saints' Day, 1865. His father was then a Methodist "Circuit Rider," but later, prominent in his denomination as a Chicago pastor, and related to the late Hon. Henry Fawcett, the great political economist; who, when totally blind, was



REV. M. E. FAWCETT, PH.D.,
Bishop-elect of Quincy.

a member of the British cabinet as Postmaster General. The family is of Yorkshire extraction. Dr. Fawcett was educated in the public and in private schools, and later in the Upper Iowa and Northwestern Universities, receiving his Ph.D. degree for special work in Christian Evidences, History of Philosophy, and Latin. He began his Methodist ministry as a "Circuit Rider" in 1883, when a mere youth, before entering the university; sometimes riding 50 miles, preaching three times on Sundays, and often living most of the week in the saddle. He was a pastor in the Rock River Conference, Illinois, until October, 1896; leaving it while pastor in Elgin, from desire for Apostolic faith, worship, and Sacraments, but without any promise of place in the Church. On the 16th of that month he and his wife were admitted in Confirmation by the Bishop of Chicago in the Cathedral; and himself licensed a lay-reader in the Church of the Redeemer, Elgin. He was ordered to the diaconate May 20th, 1897, exactly 6 years to the day prior to election by the Convention of Quincy to be their Diocesan. He was elected rector of the Redeemer, and advanced to the priesthood on Dec. 15th in that church; when the then rector of Grace Church, Oak Park, was the preacher, and the Rev. F. W. Keator, then rector of Freeport, Bishop McLaren's assistant at the altar. The three individuals prominent in the day's service, after the ordainer, have since been elected to the episcopate. Dr. Fawcett was called to St. Bartholomew's, Englewood, on May 13th, 1901; but two misfortunes met him simultaneously on the eve of the intending entering upon this work, the partial destruction of this church by lightning, and the death of his father. On the completion of repairs to St. Bartholomew's, Dr. Fawcett began his rectorate there September 1st, the Thirteenth Sunday after Trinity; and, short as has been this pastorate, it has been a notably successful one. The Church is always open in daylight, and daily services are maintained. The character of the work by this single-handed priest in a parish with 900 communicants may be judged from the experience of a recent Saturday, when he had 14 "hurry calls"—a Baptism, a celebration of the Holy Eucharist, and a funeral; ministrations which kept him busy from 5:30 A. M. to 11:30 P. M. He may be said to "visit more than a physician, write more than editor, talk more than a lawyer."

FUNERAL OF BISHOP STARKEY.

FUNERAL services for the late Bishop Starkey were held in Grace Church, Orange, Wednesday morning of last week. There were present fully one hundred of the clergy of the Diocese and a large number from other Dioceses. Visitors included Bishop Scarborough of New Jersey, Bishop Coleman of Delaware, Bishop Burgess of Long Island, Bishop Olmsted of Colorado, the Rev. Dr. Henry Lubeck of the Church of Zion and St. Timothy, New York; the Rev. Richard M. Sherman, Jr., of St. Agnes' Chapel, New York; the Rev. F. J. Clay Moran of Maryland; the Rev. Dr. H. H. Oberly of Elizabeth, the Rev. Elliott White of Long Branch, the Rev. J. F. Olmsted of Burlington, the Rev. J. V. Ashworth of Milwaukee, the Rev. Joshua Kimber of the Board of Missions, and many others. The choir of Grace Church was augmented by those of Christ Church, East Orange, and St. Mark's Church, West Orange. The procession formed in the parish house and entered the church through the ambulatory, passing down the east aisle to the main entrance and thence to the chancel. The first part of the service was read by the Rev. Alexander Mann, Archdeacon of Newark. The lesson was read by the Rev. Dr. W. W. Holley, president of the Standing Committee. Bishop Scarborough was celebrant at the Holy Communion. Bishop Coleman read the

THE LATE BISHOP OF NEWARK.
[Copyright. Copied by permission.]

Gospel and Bishop Burgess the Epistle. At the close of the service, after the recessional, the body of the late Bishop lay in state in the church until evening. It was then taken to Albany, New York, where it was interred on Thursday, Archdeacon Mann reading the committal.

LIFE is made of ever so many partings wedded together.—*Dickens.*

The Conventions on The Name.

IN MASSACHUSETTS.

The Lay vote as given in last week's Living Church was incorrect. The vote was by parishes, and as follows: Parishes for change, 13; against a change, 59.

IN WESTERN NEW YORK.

The Bishop's argument in his address was against the present name, but did not think it wise for any change now. The committee appointed to report on that portion of the Bishop's address therefore reported in accordance with his views as follows:

"*Resolved*, That this Council is not averse to a change in the name of the Church, but feels that such change would be inexpedient at this time."

The vote on the resolution was taken by orders, resulting as follows: Clergy—ayes 50, nces 1. Laity—ayes 30, noes, 0.

IN RHODE ISLAND.

Bishop Clark, who was unable to be present at the convention, wrote a letter in which he said:

"For the information of the Convention I would state that in reply to the question of changing the name of the Church I am opposed to the change, at the present time; but should a change become inevitable, I would prefer that we retain the name 'Episcopal' with the word 'Protestant' stricken out; for whatever our legislation may be, this is the name by which the Church will long be known in the community."

The Bishop Coadjutor argued at considerable length for the retention of the present title, which he called "side thoughts," "which may influence your decision, and that, too, without incurring the charge of unjudicial conduct."

At the opening of the discussion on the Name of the Church, the following resolution was offered by J. U. Starkweather:

"*Resolved*, That in the opinion of this Convention the change of legal title of the Church at this time is inexpedient."

It was found, however, that a resolution had been previously prepared by Chief Justice John H. Stiness, proposing that the word "Protestant" be dropped from the title of the Church, which should henceforth be known as "The Episcopal Church in the United States of America."

Mr. Starkweather then offered his resolution as a substitute for that presented by Judge Stiness.

This was followed by some discussion, and the suggestion was made that the offering of the resolution as a substitute for the first was an uncourteous method of disposing of the matter.

Judge Stiness said that he didn't consider the counter resolution in that way, and that it might be as satisfactory as any other action on the matter, but he would like to explain his reason for upholding his own resolution for a change of name.

"The word 'Protestant' in connection with the Episcopal Church," he said, "has outlived its usefulness. It has no meaning at this time and has been obsolete for years. By good sense we have already dropped it in common usage. A man may be an Episcopalian, but you never hear him referred to as a Protestant Episcopalian. There has been a great alarm in some quarters lest this proposal to drop the word Protestant has some subtle and undesirable tendencies. Why not the same effect in that regard with other churches? Is the word necessary in that particular? We never hear of Protestant Baptists or Protestant Presbyterians or any of the others. The word is obsolete and unnecessary. It is also undignified and un-Christian. What is the significance of the word? What do they call those who raise protests at a baseball game? They are called 'kickers.' Not only is the word in connection with the title of the Church superfluous and without meaning as a part of the title, but it is un-Christianlike."

Judge Stiness called attention to several Episcopal institutions from the corporate name of which the word "Protestant" had been dropped and also reminded the delegates that the Convention itself had dispensed with the word in its official title 60 years ago and is known simply as the "Rhode Island Episcopal Convention."

"Rhode Island," he said, "to be consistent to its own diocesan name, should strike out the word 'Protestant' from the official title of the Church in this country."

He spoke for about twenty minutes and made an eloquent plea in support of his resolution.

Mr. Starkweather said that he was rather surprised at the attitude taken by Judge Stiness on the question, and he did not intend to speak at length on the subject, as he had made no preparation. The word "Protestant" might be superfluous and obsolete, he said, so far as any application it may now have is concerned, but the present title of the Church is of time-honored standing and should be preserved.

Mr. William Goddard then spoke strongly against any change. Mr. Goddard said that he thought that the flag under which the Church had sailed for so long ought to be good enough now.

The Rev. Marion Law said that he believed the stand taken by some favoring a change was right. He cited an instance of how hard it is to explain to young scholars in the Sunday School the reconciliation between Protestant Episcopal Church, our legal name, and Holy Catholic Church of the Creed.

The Rev. Dr. Fiske said that there was a habit of sneering at the Dioceses of the Middle West, but we must remember that there were Eastern Dioceses also that favored a change of title. We were not changing the name but only correcting the title. The name was and always had been the Holy, Catholic Church. Keeping the word "Protestant" will please the Church of Rome more than anything else.

Mr. J. P. Reynolds of Trinity Church, Bristol, said: "Should the question come up as to whether we are members of the Catholic Church, we would all say 'yes.' There is no argument in the fact that the large churches of the East want to keep the old name and only the newer West is in favor of a change. The West is the great mission field. There is not the party question there as in the East. The West needs a change of title to help along the work in the mission fields. As an act of honesty we should change the title."

The Rev. S. B. Blunt spoke in favor of a change. "Inexpedient at this time" is a little tune we've learned to sing. A very serious point had been raised by Mr. Law in regard to Sunday School scholars. Mr. Law said that nobody yet answered his question as to why we should take an official title that defines our position to Rome.

A vote was then taken upon Mr. Starkweather's resolution, that no change be made at this time.

In favor of resolution—Clergy, 33; Laity, 63. Against—Clergy, 12; Laity, 31.

This showed remarkable strength among the laity for a change in a Diocese where least expected.

IN CENTRAL PENNSYLVANIA.

The Bishop closed the portion of his address on Change of Name with these words: "That the time will come when with practical unanimity the entire Church in America will agree that it is both safe and desirable to be known by some other title, I am one with them. Indeed I am confident that that time will come."

The committee to whom was referred that portion of the Bishop's address relating to a change of name, reported as follows:

"*Resolved*, That the Diocese of Central Pennsylvania concurs in the opinion of its Bishop that to change the name of the Church at this time is not advisable."

The vote was, Clerical 63 ayes, and Lay vote 84 ayes. The negative vote was, 14 clerical. If the resolution could have been divided a larger vote for the change of name would have been cast, but as that could not be done these same men voted against any such change at present.

IN WESTERN TEXAS.

The Bishop's views were clearly stated and his mind made up that a change was not desirable. The question was left to a committee consisting of the Rev. Messrs. W. Carnahan, A. W. S. Garden, M. A. Barber, and Messrs. Buell, Dr. Atkinson, and J. T. Clarke. A majority report of the committee was presented by Mr. Carnahan as follows:

"Whatever may be the abstract appropriateness of the various names that have been suggested for the Church, your committee consider it inexpedient to change the name of the Church at the next General Convention.

WALLACE CARNAHAN,
ROGER ATKINSON,
JAMES T. CLARKE,
ALLEN BUELL."

The Rev. Mr. Barber presented the minority report, as follows:

"*Resolved*, That a change of the local title of the Church is desirable, if it can command the practically unanimous approval of the whole Church.

M. A. BARBER,
A. W. S. GARDEN."

After considerable discussion the majority report was adopted on a vote by orders, as follows: Clerical—ayes 11, noes 10. Parishes—ayes 10, noes, none.

IN QUINCY.

The subject of change in the legal title of the Catholic Church in this country was referred to a committee. So much time being consumed by the election of a Bishop, there was no opportunity for the discussion of this subject. The committee reported in favor of a change of name, and in favor of "American Catholic"; four members signing the report, viz., the Rev. Walter H. Moore, the Rev. Webster Hakes, the Rev. Edward H. Rudd, and Mr. Thos. B. Martin. Two members declined to concur in the report, Messrs. Alexander De Soland and Carl E. Epler. The whole matter was, however, postponed for a year.

IN NEBRASKA.

The Bishop Coadjutor presided, the Bishop not being present. Bishop Williams said:

"The Church's name should express a character and a conception which is infinitely greater than the accidents and controversies of time. Unfortunately, her present name in this land expresses only contention, controversy, the poor, wretched accidents of time, the strifes of men rather than the faith of the Living God and His Son, Jesus Christ.

"In approaching this discussion of this most important question, let me exhort you, brethren of the clergy and laity, to put aside all heat and passion, to discuss it as reasonable men should, with reason and dignity and the deepest respect for the opinion and arguments of one another. Those of you who will oppose and resist the change will remember that you opposed many other things just as earnestly as you now oppose this. You first opposed, then tolerated, and finally you have most cordially acquiesced in them and would not now willingly surrender them.

"And you who desire the change, remember that those who may not favor it have prescriptive rights in the present name which they will be loath to surrender. It will be your duty and province to convince them and your duty to patiently wait until you have won at least their acquiescence if not their cordial assent to what you propose. The movement is young and yet it has gathered strong momentum, which must carry its purpose before many years. It will be quite sufficient for you here in this Diocese to assert your conviction of the expediency of a change of name sometime in the near future without pressing it to an immediate conclusion by the adoption of any of the names now suggested for the consideration of the Church."

Both a majority and a minority report were returned by the Committee to consider the subject, the majority was in favor of a change, but not immediately. The minority wished no change. This was rejected. The majority report was then unanimously laid upon the table.

Unfortunately, our correspondent's account failed to reach us, and we therefore have but a meagre report.

IN WEST VIRGINIA.

On the second day of the convention Bishop Peterkin read that portion of his address relating to a change of name, arguing at length against any change. The convention later adopted unanimously a resolution as follows:

"*Resolved*, That in the opinion of the Diocese of West Virginia, any change of name of the Protestant Episcopal Church in the United States of America would be inexpedient."

IN EAST CAROLINA.

The question of changing the name of the Church was introduced on the first day of the session by the presentation of the request for an expression of opinion, made by the Secretary of the Joint Committee of the General Convention. This communication was referred to a committee of four clergymen and three laymen—Rev. Dr. Carmichael, Rev. Dr. Drane, Rev. L. L. Williams, Rev. N. C. Hughes, Mr. W. G. Lamb, Col. DeRosset, and Mr. S. C. Bragaw; and the consideration of their report was made the order of the day for the second afternoon.

The committee brought in a majority report signed by three clergymen and two laymen, as follows: Rev. Dr. Carmichael, Rev. Dr. Drane, Rev. Mr. Hughes, Mr. Lamb, and Mr. Bragaw. The resolution reported was:

"*Resolved*, That in the judgment of the Council of the Diocese of East Carolina the name of the Church be not changed at this time."

The minority report was the following resolution:

"*Resolved*, That, in the judgment of the Council of the Diocese of East Carolina, it is expedient that the name of the Church be changed at such time as the General Convention may consider it advisable"; and was signed by Rev. L. L. Williams and Col. Wm. L. DeRosset.

After a long and interesting discussion, the vote was taken Friday morning, by orders. The minority report was defeated by the following vote: Clergy voting aye, 2; no, 12; not voting (absent from house when vote was taken), 8. Parishes voting aye, 1; no 18 (in one parish one delegate voting aye, three voting no).

An amendment to strike out from the majority report the words "at this time," was defeated by: Clergy—aye 0, no 16; parishes—aye 6, no 11, divided 1.

The majority report was then adopted by this vote: Clergy—aye 16, no 1; parishes—aye 16 (in one of which the vote was aye 3, no 1).

IN VIRGINIA.

The Bishop wanted no change in the name of the Church, and closed his address with these words:

"We live in the midst of a protestant people, like ourselves sprung from a protestant stock, and we have no desire to forget our origin, or in other words, the rock whence we are hewn."

The convention then passed the following resolution:

"*Resolved*, That the Council of the P. E. Church of the Diocese of Virginia cordially endorses that portion of its Bishop's address which treats of the proposed change in the name of the Protestant Episcopal Church in the United States of America. It believes that any such action on the part of the General Convention would be unwise, misleading and revolutionary in its consequences; and the Council enters its solemn protest against further agitation of this subject as a hindrance to the peace and growth of our beloved Church and the unity of Christendom."

OTHER BUSINESS TRANSACTED IN DIOCESAN CONVENTIONS.

RHODE ISLAND.

(Rt. Rev. Thomas March Clark, D.D., LL.D., Bishop.)
(Rt. Rev. William N. McVickar, D.D., Bp. Coadj.)

The 113th annual session of the Rhode Island Episcopal Convention was held at St. Stephen's Church, Providence (the Rev. Geo. McClellan Fiske, S.T.D., rector), on Tuesday, May 19th. Holy Eucharist was celebrated at 9 o'clock, the Bishop Coadjutor being the celebrant, assisted by Dr. Fiske and his curate, the Rev. Simon Blinn Blunt.

The venerable Presiding Bishop sent a letter to the Convention in which he said in closing:

"I little thought that I should be spared to address the Convention of Rhode Island again, and if I live for one more year half a century will have passed since my consecration. Wonderful changes have taken place in that time, and only one clergyman remains who was here when I came in 1854. God grant that one may prove worthy to follow those who, having finished their course in faith, now rest from their labors and have entered Paradise."

At the close of the reading of the letter, the Rev. Dr. Fiske moved that the Bishop Coadjutor convey to Bishop Clark "Loving and grateful congratulations for his recovery from his recent illness," which was passed unanimously.

A large part of the address of the Bishop Coadjutor was given to national affairs, in which he said:

"That the political machinery by which we are governed is corrupt to rottenness is not too much to say—indeed, needs not the saying. It is flagrant and defiant, and its effects on the community are everywhere known and felt. It is bad enough to be badly governed; it is worse to know that the laws which are to be made and the offices for their administration are spoils and loot to be acquired at a price in the interest of any party or any scheme, no matter how selfish or evil may be its aim, and that all chance for the expression of the popular conscience or popular right through the ballot, the one practical method apart from revolution, is either prevented or choked—that is a menace, nay, that is in its beginning the destruction of any form of popular government. When that has done its work the whole fabric is undermined."

The report of the committee on retiring allowance for aged clergymen was then read. A new section to canon 5 was added, to read as follows:

"Any clergyman who shall have reached the age of 65 years, and who shall retire from the regular performance of his sacred duties, shall be entitled to receive an annuity of $500 from the income of this fund, provided: that he shall have regularly performed said duties in this Diocese for 25 years next preceding the date of his said retirement; and provided further: that provision equal to said annuity has not been made by the parish or parishes with which he was formerly connected. In case the income from this fund in any year shall be insufficient to provide for annuities to such retired clergymen, in addition to all other appropriations therefrom, then the board shall certify to the Treasurer of the Convention the amount of such deficiency; and shall be entitled to receive from him payment of the said amount as soon thereafter as assessments upon the parishes shall have been ordered by the Convention."

This section caused some discussion, several amendments being proposed, and all of them, with one exception, defeated by a standing vote. The only change was in regard to the words "regular" and "regularly" in relation to the performance of the duties of the clergymen. These words were changed respectively to "habitual" and "habitually."

A copy of resolutions adopted at a diocesan Convention at Milwaukee relative to the establishment of an Extra-Diocesan Court of Appeals for the final settlement of points of dispute in the trial of clergymen was read and referred to a committee of three, consisting of Chief Justice John H. Stiness, the Rev. Frederick J. Bassett, D.D., and Mr. Chas. T. Dorrance.

Then followed the election of officers and members of committees, those gentlemen who had held the various positions for the past year being reëlected, except that United States Representative D. L. D. Granger's place on the Standing Committee was taken by Judge Jas. A. Pirce, while two new names were added to the Committee on Christian Education.

WESTERN TEXAS.

(Rt. Rev. J. S. Johnston, Bishop.)

The twenty-ninth Convocation was held in St. Mark's Church, San Antonio, May 13th to 17th. The sermon was preached by the Rev. A. W. S. Garden, of Cuero. Nearly all of the clergy and many lay delegates and members of the Woman's Auxiliary were present.

The Rev. L. B. Ridgely, of the Wuchang Mission in China, delivered an excellent address on "the needs, the reason for, and the hopefulness of the work."

Standing Committee appointed by the Bishop: Rev. J. T. Hutcheson, D.D., President; Rev. W. R. Richardson; Mr. G. Bedell Moore and Mr. J. T. Woodhull.

The Rev. A. J. Holworthy was elected Secretary of the Convocation and Mr. Wm. Kendall, Treasurer.

The Rev. A. J. Holworthy was elected delegate to the Missionary Council.

The sum of over $2,800 was pledged for District Missions on the closing night of the Convocation.

CENTRAL PENNSYLVANIA.

(Rt. Rev. Ethelbert Talbot, D.D., LL.D., Bishop.)

The 32nd Annual Convention assembled in Trinity Church, Carbondale (the Rev. R. A. Sawyer, rector), on Monday, May 15th. The town has a population of 15,000, and the church, built only three years ago, is of stone of handsome design, and well fitted for great functions. At the first choral evensong, Dean Sterling intoned the prayers, the Rev. Drs. Foley and W. deF. Johnson taking the other portion. As is usual in this Diocese, the Bishop reads his address to the Convention at this time. Bishop Talbot faced a crowded church, as led by his chaplain with pastoral staff, he entered the pulpit.

One of the most important matters before the Convention was that of further Episcopal supervision. The Bishop dwelt upon the matter at length in his address, closing as follows:

"As no great desire to divide the Diocese has thus far been evidenced it may be that as I suggested last year the election of a Coadjutor would more nearly meet the desires of the clergy and laity. If so, I am entirely willing that you should adopt that plan. It is certainly possible to provide for the support of such a Coadjutor. His appointment would give the needed relief and what is even more important would adequately provide for greater efficiency of the work in this great Diocese."

The committee to whom the matter was referred, reported as follows, and the report was adopted:

"Resolved, That the committee, while regretting the existence of a necessity for Episcopal relief in either of the forms provided by the general Canons, accepts the first alternative proposed by the Bishop, namely, the division of the Diocese, provided a sufficient endowment shall be raised by next Convention.

"Resolved, That a committee of 5 clergymen and 10 laymen be appointed to solicit subscriptions to inure to the credit of the parishes of the respective donors upon a division of the Diocese, committee to report at next diocesan Convention.

"Resolved, That this Convention pledges itself to further assist the committee on the increase of the Episcopal Endowment, to render division possible."

Another matter of interest that had been referred to a special committee, reported as follows:

"The special committee to whom was referred the appeal of I. W. N. Irvine, asking that the sentence of deposition pronounced against him by due authority be remitted, respectfully reports that while under the canon the Convention has no jurisdiction over the appeal, yet the committee carefully considered the matter in controversy, and is convinced that the appellant was justly deposed, and that his subsequent conduct has demonstrated a disobedient, vindictive, and un-Christian spirit; the committee therefore recommends that the appeal be dismissed."

By reason of his being so intimately connected with the issue, Bishop Talbot left the chair when the committee's report was presented by the Rev. Mr. Sawyer. Calling the Rev. Mr. Tolman to preside temporarily, he entered an ante-room, and with the door closed, remained while the vote was on. The committee's report was unanimously adopted, amid applause that was vociferous and prolonged. When the hand-clapping ceased, Bishop Talbot re-entered the convention room. He had hardly taken a step towards the chair when the delegates were on their feet, as if one man. The demonstration started with hand-clapping and ended with cheering, that was joined in by perhaps every one of the 200 present.

The usual routine business took up the attention of the Convention for the remainder of the session.

WESTERN NEW YORK.

(Rt. Rev. William D. Walker, D.D., LL.D., D.C.L., Bishop.)

The sixty-sixth annual Council of the Diocese of Western New York was held in Christ Church, Hornellsville (Rev. E. S. Hoffman, rector), Tuesday and Wednesday, May 19th and 20th. On Tuesday Evening Prayer was said at 2:30 P. M., after which the roll call, showing a quorum of clergy present and of parishes represented by lay delegates, the Bishop of the Diocese declared the Council open for the transaction of business.

The Rev. A. M. Sherman was unanimously elected Secretary of the Council and the Rev. Chas H. Smith, D.D., was appointed his assistant. The Bishop then appointed the usual standing committees.

On motion it was decided to change the time for the annual meeting of the Council from the Tuesday in Ascension week to the first Tuesday after Ascension Day. After shortened Evensong at 8 P. M., Bishop Walker read his annual address. In it the Bishop made a stirring appeal for the more general observance of Ascension Day by the laity, as well as for the more strict observance of the Lord's Day.

The Rev. Charles H. Smith, D.D., and Mr. Nath. Rochester were elected on the Standing Committee in the places of the Rev. C. F. J. Wrigley, D.D., and Mr. Wm. H. Walker. No other changes. Committee on Suggested Alterations and Amendments to the Constitution and Canons: The Bishop, Chairman; the Rev. Messrs. J. A. Regester, D.D., and A. J. Graham, and Messrs. John E. Pound and Wm. B. Rankin.

Other business transacted by the Council was routine in character.

After prayers and the benediction the Council adjourned *sine die.*

QUINCY.

The 26th annual Convention of the Diocese of Quincy was held in Grace Church, Galesburg, on May 19th and 20th. The Rev. Canon Penfold preached the sermon, and the Dean of the Cathedral, the Rev. W. H. Moore, delivered a memorial address for the late Bishop Taylor. The Rev. Dr. Leffingwell presided, this being the fifth annual Convention in which he has been called to the chair. Dr. Rudd was reëlected Secretary. This is the twenty-third time he has been elected to that office. The Rev. Dr. Lloyd, Secretary of the Board of Missions, addressed the Convention briefly, in the afternoon, explaining and advocating the Apportionment Plan, and in the evening he addressed a large congregation in St. John's Swedish Church, on the subject of Missions. At that meeting, Mrs. Geo. A. Zeller read a paper on "Conditions and Prospects in the Philippines," she having recently returned from the Islands. The meetings of the Woman's Auxiliary were well attended. An interesting feature of the second day was a paper by Miss Leffingwell on Church Educational Work in the Sandwich Islands, whence she has recently returned after serving for a time in the Priory School, Honolulu. Miss Leffingwell was attended by her little Chinese ward, Ah Puck, in native costume.

The great concern of the Convention was to elect a successor to Bishop Taylor. The clergy, as on a former occasion, gave Dr. Leffingwell, rector of St. Mary's School, a decided majority, which the lay delegates declined to confirm. On the tenth ballot, the Very Rev. W. H. Moore, Dean of St. John's Cathedral, Quincy, was nominated by a large vote of the clergy, but failed of confirmation by the laity. On the eleventh ballot, the Rev. Henry E. Chase, rector of Grace Church, Hinsdale, Ill., was nominated by the clergy, and was rejected by the laity. On the thirteenth ballot, near the end of a six hours' session, the Rev. M. Edward Fawcett, Ph.D., was nominated by the clergy and confirmed by the lay vote. It is an interesting fact that Dr. Fawcett was elected by exactly the number of clerical votes, both clerical and lay, that Dr. Leffingwell received on the fifth ballot. Delegates from several parishes had withdrawn before the close of the long session.

The following is a full report of the ballots, the election of a Bishop being taken up at 10:30 A. M., and concluded at 6:30 P. M., with only one hour intermission for lunch:

BALLOTS BY THE CLERGY.

1st—Dr. Leffingwell 9, Dr. Fawcett 6, Mr. Chase 4. 2nd—Dr. Leffingwell 9, Dr. Fawcett 7, Mr. Chase 3. 3d—Dr. Leffingwell 9, Dr. Fawcett 6, Mr. Chase 4. 4th—Dr. Leffingwell 9, Dr. Fawcett 3, Mr. Chase 7. 5th—Dr. Leffingwell 11, Dr. Fawcett 2, Mr. Chase 6.

Dr. Leffingwell being nominated by the clergy, the vote of the laity on this nomination was, ayes 11, nays 13.

BALLOTS OF THE CLERGY—CONTINUED.

6th—Dr. Fawcett 7, Mr. Chase 6, Dean Moore 1, Fr. Larrabee 1, Dr. Leffingwell 4. 7th—Dr. Fawcett 5, Mr. Chase 8, Dean Moore 1, Fr. Larrabee 1, Dr. Leffingwell 4. 8th—Dr. Fawcett 5, Mr. Chase 8, Dean Moore 1, Fr. Larrabee 1, Dr. Leffingwell 4. 9th Dr. Fawcett 7, Mr. Chase 8, Dean Moore 1, Fr. Larrabee 1 ,Dr. Leffingwell 2. 10th—Dean Moore 14, blank 1, Dr. Leffingwell 3.

Dean Moore being nominated by the clergy, the vote of the laity on this nomination was, ayes 5, nays 18.

BALLOTS OF THE CLERGY—CONTINUED.

11th—Mr. Chase 11, Dr. Leffingwell 7, Dean Moore 1.

Mr. Chase being nominated by the clergy, the vote of the laity on this nomination was, ayes 6, nays 15, divided 1.

BALLOTS OF THE CLERGY—CONTINUED.

12th—Dr. Fawcett 10, Dr. Leffingwell 9, Fr. Larrabee 1. 13th—Dr. Fawcett 11, Dr. Leffingwell 8, Fr. Larrabee 1.

Dr. Fawcett being nominated by the clergy, the vote of the laity on the nomination was, ayes 11, nays 8, blank 1.

Dr. Fawcett was declared elected.

No changes were made in the diocesan offices except in the Standing Committee, which was mostly reconstituted, as follows: Rev. Walter H. Moore, Rev. Webster Hakes, Rev. Frederick H. Burrell, Ph.D., and Messrs. C. E. Chandler, Thos. B. Martin, and Judge Lucien Adams.

Many were the expressions of sorrow and disappointment at the inability of the Rev. Dr. R. F. Sweet to attend the Convention. Almost to the last hour he was hopeful that he could come. No priest in the Diocese is more beloved or would be more missed in its councils.

WEST VIRGINIA.

(Rt. Rev. George William Peterkin, D.D., LL.D., Bishop.)
(Rt. Rev. Wm. L. Gravatt, Bp. Coadj.)

The 26th annual Council met in St. Matthew's Church, Wheeling, on the 20th inst. The Bishop's address showed an increase of Baptisms and Confirmations above any other year. An historical sermon was preached by the Rev. John S. Gibson. All the services of the Council had reference to the 25th anniversary of Bishop Peterkin's consecration.

The climax of the exercises was reached at the night service,

(Continued on Page 163.)

Papers For To-Day.

By the Rt. Rev. CHAS. C. GRAFTON, D.D., Bishop of Fond du Lac.

ROMAN REUNION POSTULATES.

WE MAY, by our citation of them, be giving more importance than they deserve, to a late English writer's postulates from which he seeks to demonstrate the necessity of Church reunion by our submission to the Papacy. But they are not the principles of Catholic theology, and should be repudiated by all who call themselves Catholics as they have been practically by the Eastern and Orthodox Churches. If we wish to make our Church Catholic, we of the clergy, must first convince our people that we are not seeking to make it Roman or bring them under the Roman obedience. It is our neglect to do this, that has created such a distrust of the Catholic party as to prevent its getting a fair hearing. In kindly warning then to some of our younger brethren we will now state a few of the postulates from which the Anglican Church's duty of committing self-destruction by again submitting to Roman and Italian servitude is sought to be established.

1. "Christendom is divided against itself": "and a house divided against a house falleth."

It is true that Christendom, meaning thereby the Oriental, Latin, and Anglican Communions, is divided in the sense that intercommunion is interpreted. But Christendom is not divided against itself, in the sense of our Lord's words concerning "a house being divided against itself." For all three Churches hold the common Christian Faith as expressed in the Nicene Creed, are possessed of an Apostolic ministry, and have the Sacraments necessary to salvation ordained by Christ. Each in their separate spheres is gathering souls into the preparatory, formative, but here incomplete visible Kingdom and building them up as living stones in the Lord's Eternal Temple.

2. "Our Lord meant us to be one," and "that it is our duty to compose our quarrels."

Our Lord, not only meant us to be one, but *He made His Church one* by a unity that cannot be broken. The Church is one, by the sacramental union of all its members with Christ and so being made partakers of His nature are one even as the Father and the Son are one. Christians, it is true, ought as a duty to compose their "quarrels." But every kind of "division" does not imply a quarrel. For example, the division between the Russian and Greek Churches, or that between the different Anglican ones. "Quarrels" should indeed be composed, but divisions may exist along with union and Christian fellowship. It is not necessarily advantageous that all divisions be done away, still less that they are to be composed by the Lion and Lamb process of absorption of one by the other.

3. "That it was to the Church regarded as one that our Lord vouchsafed the promise of His Presence."

It was to the Church regarded as one by *union with Himself,* that He vouchsafed the promise of His Presence. So He is present with all the branches of His Church to-day and would not be any more so if they were corporately united. A visible united Church might more forcibly appeal to unbelief, but it is by no means certain that it would convincingly do so. The Church was united outwardly once, and the world was not conquered. The world in the great pride of its present knowledge will not now be converted though one rose from the dead. It will finally reject the Church as it rejected Christ. It will do so under the specious plea of a better understood and more humanitarian Christianity. I am not sure but that a misuse of the "Fatherhood of God and the Brotherhood of Man" principle, will not be one of its battle cries. The Spirit of the last Anti-Christ will be that of a counterfeit Christ. He will have the horns of a lamb and will speak with the subtlety of the serpent. We are in the beginning of the age of revived persecution and the great final apostasy. America is preëminently a seat of Satanic influence, showing itself in its pride of unbelief and its delusive supernaturalism. The Holy Spirit would undoubtedly work more effectively through the Church if recognition and Christian fellowship was established, but for this corporate union is not a prerequisite.

4. "The enterprise of reunion is therefore genuine and its purpose is divine," and "that a divine ideal must be capable of fulfilment."

God can, of course, fulfil His own ideals. The Church as established by Him was possessed of inward unity and outward union. So it remained for nigh a thousand years. But since God has endowed man with free will, man may mar God's ideals and has done so. Man by sin has done so in respect of his own nature and has also marred the ideal Church. Christ foretold that this would take place. The outer garment of His Mystical Body would be rent. The outer organization of the net would be broken. Intercommunion and fellowship would be interrupted. All His Bones would be out of joint. All this has come to pass. But we cannot say, now that the Divine ideal has been marred, what His purpose is. All that we can be sure of is that He will over-rule all for good and for the making up of the predestinated number of His elect. God we know made Israel one, but when by sin it came to be divided, He forbade the conquest of one portion by the other and ordered that Israel and Judah should remain apart. The Church exists here, not for the conquest of the world and the development of a great earthly kingdom, but for the purpose of gathering in of souls and the up-building of the spiritual and eternal Kingdom. God may see that more souls would be lost to Christianity by the disruption of the Anglican Communion, which the proposed reunion would bring about, than any good that would come by union with the Papacy. We therefore cannot say that the enterprise of reunion with Rome as she is, is divine. We must beware lest we think our foresight is God's foresight. We must humbly look for guidance to God's Providence, and His Providences do not seemingly point in that direction.

5. "That as a matter of history no other form of principle of Government has been able to come near the Holy See in its power to keep together in the bond of living fellowship so many thousands of Christians"; and "that the See of Rome is the Apostolic See, and is destined to become the visible centre of unity."

As to the first proposition, that the See of Rome as no other has been the bond of living fellowship,we reply that it has been divided against itself; has by its claims to supremacy, lost the East with its hundred millions of Christians; has lost the northern nations of Europe and also lost England and her Church. Thus so far from being a successful bond of fellowship the Papacy has been the chief cause and principle of division. It has rent Christendom apart and keeps it rent apart. Moreover, Rome has no exclusive claim to be called "the Apostolic See," for Jerusalem and Antioch and Alexandria are equally Apostolic foundations. And as to its being destined to be the visible centre of ecclesiastical unity, the late reply of the Constantinople Patriarch (holding the second See in Christendom) to the Pope, proves the impossibility of any recognition of Rome's claims on the part of theEast. The East, Catholic from the beginning, has for 900 years been separated from Rome, and her attitude shows how a Church may be Catholic without being Roman. So far as we of the West are concerned, the whole Anglican Episcopate, never so large, were never so united as to-day against the papal claims. There are no signs of Divine Providence pointing to Rome other than that of "Ichabod." It is preëminently the "Worldly See." It has all the splendors and organization of an earthly court. The Pope distributes his decorations of nobility after the fashion of an earthly king. The Papacy preserves the etiquette of a worldly monarchy. It has its ministers of State and its glittering soldiery. Its gaudy shows and worldly pomp and Peter's pence and the yells of its thousands of adherents in God's House, of *"Papa Re,"* are no tokens of God's favor or of spiritual power. On the day of the promulgation of the Papal Infallibility, the French arm of flesh, on which the Papacy had so long depended, was struck to the earth, and its temporal power passed away forever. It will never regain its former temporal power, or become the visible centre of the Church's unity.

6. "Rome is in fact the Mother of English Christianity"; and "that reunion, for the English Church signifies reunion with the Church of Rome."

The answer to the first of these propositions we will leave to the juniors in any of our Theological Seminaries. To the

second, we observe that the English Church is only one small portion of the Anglican Communion, and even if it were free from the State, it could not act by itself; and the far larger number of national Churches throughout the world and of which the Anglican Communion is composed never had any connection with the Roman See. There is no reason, therefore, why in seeking union, we should turn primarily to it. There is, therefore, an obvious fallacy in talking about our *reunion* with Rome. It comes from the narrow English view that thinks York and Canterbury are the whole of our Church. The Anglican Communion cannot seek reunion with the Papal See, for the obvious reason that it was never united to it. All the tokens and leadings of Divine Providence point us rather to the East, whence in so many ways the hands of Christian fellowship have been extended. While Rome has, during the past century withdrawn more and more from the Faith "as once delivered," and rejected all our overtures and denied our Orders, the East, on the other hand, has in many ways lovingly acknowledged them by many acts of Christian recognition. If there is any divinely intended centre of Church unity, rather would we expect to find it at the Mother Church of Jerusalem, than in Rome.

7. "England cannot formally remain as she is except in so far as she is infallible," and "Rome cannot formally cease to be what she is since she claims to be infallible."

This as an argument for our submission is like the story of the quarrell over a horse trade between a Congregational deacon and his neighbor. "You see, brother Jones," said the deacon, "I have prayed two hours over this matter and have come to say to you that as I can't give in, you must." We must be fair and say that the writer with whose postulates we are dealing, thinks "that large change and adaptations of belief are possible within the limits of the same unchanging formulae," wherein he apparently agrees with that Broad Church theory which enables one to say one thing and believe another. It is very doubtful whether he can induce Rome to adopt a principle that carries with it the destruction of all settled belief. But, and here lies the crux, we may be sure that Rome would not apply it to the papal supremacy which is now, as it has been for centuries, the chief cause of the division of Christendom. Unity requires a head and that Head is Christ. The Church can and ought to be united in faith and fellowship but that union does not require a Pope.

So we conclude that the wisest thing for American Catholics to do is not to make union with Rome the end we seek. Our people should be made clearly to understand this and also our brother clergy. We do not believe it to be the divinely intended or the logical outcome of the Oxford Movement. We should indeed pray for the union of the whole of Christendom and strive to cultivate with all a legitimate Christian fellowship. But Rome has rejected our advances, and now, having done our duty, we must leave the future with God. We shall best serve Christ's interests by keeping in our teaching within the bounds of the Catholic Faith as set forth in the Creeds and by the Ecumenical Councils. Let us not dogmatize where the Church has declared no dogma, and not seek to be wise above that which is fitting. But let us try and act more together, subordinating private and parochial interests to the general good, acting with charity towards all the brethren of our household of faith, leading lives of prayer and trust in God and loyalty to our own American Catholic Church.

Nothing finer has happened lately than the disgrace and practical excommunication of the English vicar who married the William K. Vanderbilts, by the Bishop of London, in full diocesan council. This action seems to have no legal force; but it is said that its practical effect will be to drive Mr. Hadden, the vicar of St. Mark's in London, out of the parish unless he makes a humiliating apology to the Bishop. The American offshoot of the Anglican Church has done and is doing its utmost to discourage and prevent adulterous marriages; but it has no such power as the English establishment. It is good to recall, however, that Bishop Potter, in whose metropolitan Diocese most of the members of the smart set, who are accustomed to change wives and husbands like partners in a country dance, live, always has taken high ground on this question, and stretches his authority over the clergy to the utmost. But ecclesiastical authority in this country has narrow limitations. That is why the civil power ought to put more obstacles in the way of marriages offensive to morality, good taste, and social health. Many worse cases than that of the Vanderbilts have gone unscathed in the United States. There seems to be nothing against this marriage but the fact that both had divorced partners living.—*Minneapolis Tribune.*

SOUTH AFRICAN WORK.

THE Coadjutor of Capetown, Dr. Alan G. S. Gibson, is preparing for a trip through German Southwest Africa and the Portuguese province of Angola, where, he states, there are a greater or less number of British subjects, and where both the English Church and all other forms of English Christianity are unknown, though there are at work in the section, Rhenish, Finnish, and German Roman Catholic missions. Bishop Gibson states that there are, however, whole tribes of natives which have never been visited by a Christian missionary.

He will make a very difficult trip, a Government steamer giving him the unusual opportunity of going direct from Capetown to Mossamedes, which trip he expects to take about a week. There he hopes to catch a Portuguese steamer north to Benguella and St. Paul de Loanda.

Bishop Gibson says of the trip beyond that point:

"The land journey is to begin about June 1. This date has been fixed by advice given me from Angola. Ovampoland is a fever country, and it is necessary to travel through it in winter. I have been enabled to engage a wagon from a correspondent (Mr. Chapman) who lives near Mossamedes. In this wagon I hope to travel as far as Outjo, the northernmost German military outpost, I believe; or perhaps to Amaruru. In the latter case, the wagon journey would probably take about two months if the more direct route is followed, for there are two roads. At Outjo, or Omaruru, I should be able to take the military post cart which will bring me down to the railway that runs from Swakopmund to Windhoek, where I shall be on familiar ground. Swakopmund is not more than 25 miles north of Walfisch Bay; and from both places the "Gertrud Woermann" runs monthly to Capetown. If all goes well, I think it likely that I may be back in Capetown again sometime in September. It is impossible to make a more accurate forecast than that, as one might happen just to miss the steamer by a day or two, and so be delayed a whole month. . . . .

"I have asked Father Godfrey, of St. Cuthbert's, to send me down, if he can, one of my old Kafir boys, to accompany me for the whole journey. Probably I shall obtain the services of a white man (presumably Boer or Portuguese), in addition to native driver, leader, and servant, during the time spent in the wagon. Such assistance will be almost necessary, because of linguistic difficulties, questions of native etiquette, and the possibility of trouble between the Germans and the Ovampos, who are said to be not on the best of terms."

RE-NAMING THE INDIANS.

JUDGING by the comments of the press, considerable misapprehension exists as to this movement on the part of the government and it has been somewhat censured, but there are good reasons for asking the Indian people to conform to our system of naming. They are beginning to own land and cattle, and the matter of inheritance is as important to them as it is to the white people. As most our readers are aware, there has been hitherto no system of family names on the issue and allotment rolls of the Indian agencies.

Mr. Hamlin Garland, at a recent meeting of the Sequoya League, gave an illustration of the Indians' feelings in regard to this matter. He says, "Mr. James Mooney, who is working at present among the Kiowas and Comanches, was approached one day by an intelligent Kiowa who said, 'My friend, I want you to do something for me; I want you to ask the agent to let my children who are at school bear the names my wife and I have given them. I do not like the names the white teachers have given to my children.' Mr. Mooney promised to help in the matter. On investigation he found that the children had been named 'Betsy Kuhn', 'Burt Heidsick', 'Labonia Bentley', and the like, without any regard to their wishes or their relationship. The agent readily gave the order to have the real names substituted and this is the pleasant result. The father's name was Gunavi, the mother's name was Daon Gunavi, the daughters were called Halli, Ysima, and Imguna Gunavi, and the sons, Inalli, and Zepko Gunavi. Here we have a Kiowa family treated properly and a group of really beautiful names is the result. Our language is enriched by so many new sounds, and lastly and of more importance, the requirements of our laws are met and the family relationship is established."—*Southern Workman.*

The venerable Bishop King of Lincoln, in his Lenten pastoral, utters a seasonable word of warning with regard to the new fashion of the "week-end," when the great houses in the country were filled for Saturday and Sunday. That, he said, must necessarily destroy the religious character of Sunday for domestic servants, besides being injurious in other ways.—*Scottish Guardian.*

Helps on the Sunday School Lessons.

Joint Diocesan Series.

SUBJECT—"*The Life of our Lord and Saviour, Jesus Christ.*" Part II.

By the Rev. ELMER E LOFSTROM.

GOD'S CHARGE TO JOSHUA.

FOR TRINITY SUNDAY.

Catechism: I. and II.—The Christian Name. Text: Joshua i. 9. Scripture: Joshua i. 1-9.

WE NOW resume for another period of six months our study of Old Testament History. We must first get our bearings. Our last lesson under this general subject related the death and burial of Moses. Give the class a general outline of the history up to this point. Here we find the Children of Israel at the close of their forty years wandering, ready to go in and take possession of the land which had been promised them. Moses who has led them thus far is dead. The past thirty days have been kept as a period of mourning for their dead leader. They are encamped in the plains of Moab (Deut. xxxiv. 8) on the east side of the river Jordan, near its mouth, between the river and Mount Pisgah (see map). This tract is about five miles wide. It was about the first of April, B. C. 1451. It was the seventh day of the first month (Nisan) in the forty-first year of the Exodus. This is fixed from the Passover, which was kept just after their entrance. That was the 14th day of the first month (v. 10). They had crossed the Jordan on the 10th (iv. 19). Three days of preparation had preceded this (i. 11; iii. 2). The leadership has passed to "Moses' minister," Joshua. His name was changed by Moses from Oshea "help" or "salvation," to Jehoshua or Joshua, *i.e.*, the help or salvation of Jehovah. This is the same name in its origin as "Jesus."

It may be of interest to construct the history of this honored man. He was a direct descendant of Joseph, through Ephraim, the son of Nun and grandson of Elishama, the leader of the tribe of Ephraim when they came out of Egypt (I. Chron. vii. 27; Num. i. 10). Joshua was probably in a position of command, therefore, over the 40,500 men of war in his tribe (Num. i. 33). Whether he had had that experience or not, he was chosen to lead the Israelites against the Amalekites (Ex. xvii. 8, 16).

We have already studied about him as one of the spies sent to spy out the land of Canaan when, with Caleb he brought back a good report, having faith enough in God to believe that if they obeyed Him they would be able to overcome even the giants they had seen in the land of Canaan. This is the same man now chosen in a very solemn manner to succeed Moses as the leader of the Children of Israel. The Lord had commanded Moses to set him apart for his office in a manner which would make the people honor him (Num. xxvii. 18; Deut. xxxi. 14, 23; xxxiv. 9). Now after the death of Moses, Jehovah gives him this charge which we study as our lesson to-day.

There are three parts to it—

1. The command.
2. The charge or conditions.
3. The promise.

(1) The command was to do two things: to go over Jordan and to take possession of the land. Both were seemingly hard commands, if looked at simply from the side of the difficulties to be overcome. The crossing of the Jordan was at all times difficult and especially in the spring of the year. For this great multitude to cross it was, humanly speaking, an impossible task, as we shall see in next week's lesson. The other part of the command, to take possession of the land was even more difficult, but it showed him the Lord standing ready to fulfil the promise which had been made to Abraham and reiterated to his descendants. Like all of God's promises and blessings this stood ready to be given if only the conditions for receiving it be fulfilled. Notice how verse 3 states the principle upon which God's blessings are given us. These, like the land which was to be theirs, is much wider than we can actually appropriate. The promised land was awaiting them, but only that which they conquered and used was to be theirs. God's blessings all come to us on the same conditions. They may be as wide and free as the sunshine and the air, but they cannot be ours except as we accept and use them. Here now as God stood ready to redeem His promise He showed the leader of the people what must be done and commanded him to do it.

(2) The conditions of success laid down in the charge were three. *Study* of the written Word of God which had been given them as a guide to their keeping of the covenant. *Obedience* to that which was commanded therein, and to do this successfully *courage and strength* were needed. In other words, Joshua must be very careful as leader, to ascertain God's will first of all. He must not only read his Bible, he must "meditate therein day and night." The only recorded mistake which Joshua made came from his neglect to do this. He was as a rule very humble and obedient to the letter, but once he was so sure of his own judgment that he failed to ask counsel of God and a humiliating reminder of his error long followed them as a result (ix. 14).

But study and knowledge of God's will is of no avail without obedience. But with obedience added to knowledge there can be no uncertain outcome, the reward is sure and the Lord here declares that a "prosperous way and good success" would certainly follow.

All this will require courage and strength. There is no attempt to minimize and gloss over the difficulties. Three times in four verses does the warning note sound, "Be strong and of a good courage." That was Joshua's part and the record shows that he answered the summons. Throughout his leadership he showed always such courage and unfaltering obedience as could only come from a firm faith in God's promise.

(3) The ultimate condition of the success of Joshua was the same as that upon which rested the success of the Apostles whom we have just left endued with power from on high. The Lord promised to be with Joshua and Joshua believed Him and acted on his belief and never once did the promise fail. One of the most beautiful and helpful lessons that we may learn from the life of Joshua lies in his humble reliance upon this promise. It is everywhere shown by the way in which he always emphasizes this fact in that which was done under his leadership. In his farewell address to them (xxiv.) as he reviews his life work, all that has been done is ascribed to Jehovah. Truly enough was this promise fulfilled, for the work could never have been done without it.

We have, also, in this lesson emphasis laid upon the *continuity* of the government through this change. "As I was with Moses so I will be with thee." The leaders were changed, but the government was the same. The theory of the government as well as the fact, was that Jehovah was the King of this nation and the human leaders were but His representatives. We may see, too, in Moses and Joshua types of the Law and the Gospel respectively. Moses could lead the people through the wilderness and could point out the promised land, but could not bring them into it, even as the Law was only a preparation for the real salvation which the Gospel was to accomplish. Joshua on the other hand, succeeded Moses and actually accomplished the "salvation" which the other had contemplated. Moses sustained them with food from heaven, but Joshua led them across the river into the promised land itself, and placed them in possession of the land flowing with milk and honey.

"GARDENING FOR MOTHER'S."

She is up in the morning early,
With the rising of the sun,
For in her *garden* always,
There is so much to be done.

It is well if her heart is *loving;*
Well if her hands are strong;
Well if her temper is cheerful
And even the whole day long.

While the father goes to his labor,
Mayhap uses hoe or spade,
She is busy at work in her own domain,
For the *beds* must all be made.

And oh! she has always many,
So many buttons to sew;
Her hands must *train* the *branches,*
Which in her garden grow.

She never *rakes* up a grievance,
All anger is rooted out,
And nothing is left untidy,
Or carelessly lying about.

She *plants* in her garden borders,
Seeds that will bloom and bear,
And yield in the golden harvest time
A *crop* of happiness fair.

MARGARET DOORIS.

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

AN "ABUSE" EXPLAINED.

To the Editor of The Living Church:

YESTERDAY one of the delegates to our diocesan Convention, which closed here last night, called my attention to a letter in a recent issue of THE LIVING CHURCH, headed "An Abuse," and signed by Edmonds Bennett, Trinity Rectory, Mobile. All that I would seek to justify in our recent appeal, is the reality of the statement "Necessity Compels it—In His Name." The "necessity" is action. The defence of the method of action employed (for which I alone am responsible), I will leave to the casuist or the advocate of symbolism. If there should be a demand to know the character of the "necessity" which inspired me to father this method, I will give it, or you can learn it from our Bishop, our Archdeacon, our Missionary Committee, or from page 13 of the Report of the Missionary Committee of the Diocese of Ohio, dated, Cleveland, May 1st, 1903. You will find that instead of employing "such unworthy devices of the evasion of responsibility," that this was a case of employing "such" a device for the purpose of assuming a responsibility which everybody else repudiated. The result has been, as prayed for, that many have awakened to the fact that something is needed in Conneaut; some, generously to the fact of our financial necessity, and some generously to the fact of our greater spiritual necessity, as witnessed by my Reverend brother's letter, and your own head-line.

Where "insult" or "discourtesy" is seen in the method, forgiveness is asked; where an earnest desire to work and pray rightly can be detected, coöperation is asked according to the good will and ability, if any, guided by the same earnest desire. The result of the effort has been to secure an acknowledgment of the responsibility from those who should have acknowledged it several years before my advent in Conneaut, even though this acknowledgment carried with it a considerable amount of injustice.

Permit me to thank all who have contributed to our need so generously, by giving us of their substance about $500 net, and giving us of their conscience, words of good cheer, of rebuke, of exhortation, and of instruction.

I am—"In His Name,"

JAY C. HATHAWAY,
Missionary in charge of St. Paul's Mission.

Conneaut, Ohio, May 14, 1903.

RIGHTEOUS INDIGNATION.

To the Editor of The Living Church:

THERE has recently come into my possession a pamphlet entitled *Protestant Episcopal Church Law and Practice,* written by the Rev. J. Cleveland Hall of Danville, Virginia. It is a most astounding composition, coming from the pen of a priest of the Catholic Church.

Some of the leading points made by the Reverend gentleman are:

1st. Denial of necessity of Confirmation before admission to the Holy Communion. The rubric governing that is said to apply only to children of the Church, while those outside the Household of Faith enjoy at any time the privileges of the Church.

2nd. There is no power of excommunication in the Church at all.

3d. That it is perfectly correct for ministers of sectarian bodies to officiate in our chancels.

4th. "The Book of Common Prayer, as the English-speaking world now has it, emphasizes in the most unmistakable manner the intense Protestantism of this Church."

5th. That the Blessed Sacrament is a "memorial only."

6th. That there is absolutely no authority whatever given the Apostolic ministry to pronounce the Absolution or the remission of sins. That the power of forgiving or retaining sins is not given to the priesthood.

7th. That instead of there being *One* Church—all religious bodies and sects are churches and part of what he calls the Universal Church.

And all of this from a priest of the Catholic Church.

All this from a man who, every time he officiates at the service of the Blessed Sacrament, says in the words of the Creed, "I believe one (not many), Catholic (not Protestant), and Apostolic (not modern) *Church* (not sectarian meeting house).

All this from a man who, every time he pronounces the Absolution in morning or evening prayer, absolutely contradicts his recently published denial of the power to forgive sins being granted to the priesthood. In that form of absolution, the Church of God compels him to say, whether he privately accepts it or not, "Almighty God . . . . *hath* given *power* and *commandment* to His ministers, to *declare,* and *pronounce* to His people being penitent, the Absolution and Remission of their sins." Not only as the Prayer Book states, was the power given, but also the "commandment" to use that power.

Did the Reverend gentleman consider his ordination to the priesthood an absolute farce? Do not the words of the English language have any meaning? Do they not mean what they say? When one is ordained to the priesthood, the Bishop who ordains, says to the candidate for ordination: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our hands. *Whose sins thou dost forgive they are forgiven; whose sins thou dost retain they are retained.*"

Can anyone, in the face of those words, deny that it is the Church's understanding and intention to confer the "power and authority" "to forgive or retain sins"?

If a priest of the Church does not believe or accept the Faith of the Church, the only honorable thing to do is to withdraw from the Church, certainly not to seek to conform the Church to his own private and Protestant theories.

Is not this but another and strong argument in favor of restoring to the Church her rightful name? When that is done, such frightful mistakes will not be so common.

EDWARD L. ROLAND,
Archdeacon of Cairo,
Rector Church of the Redeemer, Cairo, Ill.

A CRITICISM OF DEAN WILLIAMS.

To the Editor of The Living Church:

I ENCLOSE a clipping from one of our dailies, with a marked paragraph which indicates to me if the quotation be true, that the Very Rev. Dean of our Cathedral is very much mistaken as to the noisy character of those who favored a movement toward the better naming of the Church. The clergymen who spoke in favor of such a movement were men of high standing in our Diocese, and their speeches were clear, clean-cut, logical, and convincing.

These men were not noisy, and moreover their speeches were effective as far as the clerical vote was concerned, for the clergy were in favor of the movement toward the better naming of the Church, and the laity were not far behind. In the meantime let the good work of instruction go on, and we will see who the ruling, thoughtful minds of the Church are as the years roll by. It's rather premature to monopolize those qualities just now.

Yours respectfully,

Cleveland, O., May 21, 1903. EDW. S. DOAN.

[The occasion to which the above letter refers was at a banquet given by the "Presbyterian Union" of Cleveland, where Dean Williams was a guest. The quotation is from the daily *News* of Cleveland, as follows:

"The Very Rev. Charles D. Williams was introduced, and after paying a high tribute to the Scotch professor, explained the present attitude of the Episcopal Church in its relations with other denominations. He incidentally referred to the recent Episcopal convention and the effort there made to change the Church's name. At this point he said: 'Those who wished to change the Church's name were more noisy than effective. The ruling, thoughtful minds of the Church do not want the name changed.' "]

THE NAME "PROTESTANT", AND DIVORCE

To the Editor of The Living Church:

IN CONNECTION with the "Correction Movement," considerable emphasis has been placed upon a supposed likelihood of the Church curtailing her moral influence by dropping the title "Protestant." Bishops in their Convention addresses, and delegates in their speeches, have cited the great evil of divorce, and then have advocated caution as to any change in the legal title of the Church.

But is the name "Protestant" an altogether lovely one to "conjure with" in the field of morals?

There came to my rectory last week a man from the

country. It was easily evident from his embarrassed speech that his errand was matrimonial. For a prelude, he abused the weather as not what "good people" ought to have, and finally reached his point by saying:

"I am going to get married. The woman's coming on the next car. We'll be here at five o'clock."

"But, my friend," I interposed, "have either of you been divorced?"

Without a blush, the man replied:

"Yes, both of us. You see, I couldn't get along with my wife, and the woman couldn't get along with her husband. So we both got divorced, and we're going to hitch."

"I can't marry you," was the prompt reply. "My Church has a law against such marriages."

With an expression of the utmost surprise, this man from the country looked me in the face and gasped:

"Gosh! I thought you was a Protestant!"

This was one of the occasions when a priest of the Church was proud to say: "Thank God, I am not a Protestant."

Cleveland, O., May 18, 1903. E. W. WORTHINGTON.

BISHOP WHITAKER'S ADDRESS.

To the Editor of The Living Church:

IN discussing the name of the Church, the Bishop of Pennsylvania seems to attach great importance to the first use of the term Protestant in 1529 by a *minority* at the Diet of Spires. Surely, if all those present at the Diet had been in favor of the term, they would scarcely have constituted a competent authority for launching upon "the Holy Catholic Church" the designation "Protestant," however appropriate it might have seemed to be in the face of certain conditions arising at that time—how much less authority would "a minority" have to do so. Bishop Whitaker then would seem to be taking the wind out of his own sails by appealing to such a source to vindicate his position. What has the essential character of the Apostolic and historic Church or any branch thereof to do with anything so recent as the year 1529? A name imparts character. Bishop Whitaker says: "This is our name." That must mean that our identity is linked with this name. What conclusion is forced upon us but that "this Church" can be no older than the name *Protestant,* "when first used in 1529." It is into some such conclusion as this that all those force themselves who try to defend the term Protestant as defining the *character* of the Church. May it not be truly said that the vast majority of clergy would leave the Church without hesitancy if they really thought that anything essential to her character was of so recent a date as 1529? It is the lie, the misrepresentation, that those in favor of the *readoption* of a Catholic title, naturally rebel against.

With *history* and Apostolicity against the term Protestant, and with fifteen million sectarians using the term in a sense very different from that in the mind of Bishop Whitaker, it is very plain to see that it only rightly applies as St. Paul says—"to those who oppose themselves," and not to those who "rightly divide the word of Truth."

J. A. M. RICHEY.

RHODE ISLAND CONVENTION.

To the Editor of The Living Church:

AS DIOCESAN correspondent for your paper I am sending you this letter as a sort of postscript to my report of the diocesan convention recently held in St. Stephen's Church, Providence. An official report must of necessity be somewhat formal, and there are many points regarding the discussion on the proposed change of title which I believe the readers of THE LIVING CHURCH ought to know, and which do not appear in the official report of the proceedings. When one considers that the point at issue is practically a *party* question in the Rhode Island Diocese one is not surprised at the result of the convention's vote. The seeds of religious liberty planted by Roger Williams nearly 270 years ago seem to have taken such deep root in the hearts of those who call themselves *broad* (?) Churchmen that they fear to offend their Protestant brethren, should we drop the word *Protestant* from the title of our Church. "How can Church Unity ever be accomplished by such methods?" they say. "We can't expect Protestants to unite with us unless we are *Protestants,* too. Just as soon as we cease to be *Protestants* we must become *Romanists.*" Alas! I fear that your Dioceses of the Middle West are greatly disturbing the peace of mind of the good, old, conservative East. Why, Mr. Editor, when the secretary of the convention arose to read a communication from the Diocese of Milwaukee, some of the delegates seated near me were so frightened at the word "Milwaukee" that they actually tried to prevent the reading of said communication, as if they feared it might contain some Romanizing tendency. It was only after it had been carefully explained to them that this communication was simply in regard to a proposed Extra-Diocesan Court of Appeals that they finally agreed to listen to it.

There seems to have been a well understood plan on foot to rush matters through without giving any time to a discussion of the two sides of the question. So anxious was the delegate from Barrington to be first in the field that he introduced his resolution entirely out of its proper place. When the proper time had come and he was allowed to read his resolution, it was discovered that Judge Stiness' written resolution was already in the hands of the secretary and rightfully took precedence. This resolution of Judge Stiness was to the effect that the word Protestant be dropped from the title and that the name be "The Episcopal Church in the United States of America." Mr. Starkweather then offered his resolution, before presented, as a substitute for that of Judge Stiness. This motion was put to vote and, of course, was carried. There was then left Mr. Starkweather's resolution, viz., "That it was inexpedient at this time to change the legal title of the Church." Again an attempt was made to rush matters, but thanks to Dr. Fiske's earnest plea that the wish of the Joint Committee should be respected and that the feelings of the delegates might be made known, the meeting was open for a discussion of the question. Judge Stiness made an earnest and most reasonable speech in defence of his resolution. Several others spoke heartily in favor of a change of title; their arguments were sound and based upon facts which go to show that our present title is in direct contradiction to what the Church is and always has been. Only a few spoke on the other side of the question and their only argument, if such can be called an argument, was that the present title which had answered well enough for so many years past ought to be good enough for many years to come. One delegate did go so far as to say he always called himself a *Protestant* Episcopalian, while two others made statements which would surely have caused only laughter had they been upon a less serious subject. One said that if we took away the word *Protestant,* Milwaukee or Fond du Lac might add the word *Catholic;* another said: "Suppose the Methodist Episcopal (I think he called it *Church*) should drop the word Methodist." I think that frightened everybody.

The title "American Catholic Church" was not brought forward as a suggestion, although had it been proposed and voted upon I feel confident that it would have received hearty support by several present, both clergy and laity.

There were those who voted against a change of title but who afterward confessed that they did not like the word Protestant, although they did not feel that the time was quite ripe for a change.

So the vote came at last. Those who favored a change were defeated; in the case of the clergy 3 to 1, of the laity 2 to 1. It speaks well for the latter that they made a better showing than the former. It leads one to believe that there may be a good many Catholic laymen scattered through parishes whose rectors are—well, let us leave the reader to supply whatever word he thinks best. It is curious to note that the very Diocese that dropped *Protestant* from its official title years and years ago is not willing to grant to the Church at large the same privilege. This is another example of the *broad* (?) Churchmanship and personal Religious liberty of the smallest state in the Union.

Providence, R. I., May 20, 1903. F. M. BARBER.

STEPS TO REUNION.

To the Editor of The Living Church:

LET us not despair of the reunion of Christendom because of the Roman condemnation of Anglican Orders. Probably very few Roman theologians of note would say that because the Anglican Sacraments of Orders and the Eucharist are pronounced "invalid" they are necessarily non-efficacious. Probably the Pope himself, with his well-known liberal and charitable views, would be the last to put such an interpretation on his own pronouncement. No doubt it will be ultimately determined that what was meant was that the ceremonies necessary to make a man a priest of the (Roman) Catholic Church, according to the present teaching of that Church, were not sufficiently complied with by the Anglican ordinal; and this we may very well admit.

And in regard to Papal Infallibility, there are the evident

divergencies of opinion among the Roman teachers as to when the Pope is speaking *ex cathedra,* and therefore infallibly, and more than one interpretation has been put forth as to what "infallibility" means.

We would probably find, upon deep investigation, that the boasted doctrinal unity of the Roman Communion is a chimera, and that those who rush from our Communion in search of it are often doomed to disappointment.

But let us not therefore despair of or despise corporate reunion with the larger part of the Catholic Church, in God's own time and way, for what is the will of God *must* be possible of accomplishment. But the way of accomplishment is certainly *not* to accept and promulgate unguardedly the whole Roman system of popular teaching and practice, a course on the part of a few which can only work injury to the Catholic cause as a whole; as anyone who can read events can see has been done by a few rash enthusiasts in England.

Our Church has just as clearly a Divine mission to seek reunion with the Eastern Church, the Old Catholics, and the great Protestant bodies. In many ways, the Eastern and Old Catholic Churches are the nearest to us, and corporate reunion, or rather intercommunion, with them, may be realized in the near future.

But look at the great Protestant Churches. How near the vast Lutheran and Methodist Churches really are to us, in many ways, and constantly tending to draw nearer. Nothing is more certain than that the great founders of Methodism were ardent High Churchmen, and intended no schism, and that if greater charity and patience and zeal for the unity of the Church had been manifested both by their followers and by the leaders of the English Church, no schism would have resulted.

Probably every schism that has ever occurred in the history of Christianity, has been due to plenty of fault on both sides.

But surely, the best way for us of the Anglican Communion to forward the God-inspired cause of the reunion of Christendom is, next to prayer, to build up, extend, glorify, our own branch of the Catholic Church, in every possible way! This can never be accomplished by weak surrenders to Rome, or to Protestantism, by minimizing the strength of our own position, by depreciating our mission, or by belittling our Sacraments. We should have far greater zeal for the cause of missions, a far more "realizing sense" of the *importance* of religion. We should do all in our power to sink and silence foolish and unedifying controversies within the Church, often about the most trivial matters of doctrine or ritual, controversies which, if Satan is the father of discord, must be inspired by the Evil One.

We should support far more liberally all the charities and varied good works of the Church, and do all in our power to extend their usefulness.

And the services of the Church should everywhere be made as beautiful, reverent, impressive, inspiring, as possible. The cause of "Ritualism" has won the day, its main principles are now seen to be merely the outward expression of fundamental Truth. We have a right to "the Six Points of Ritual," and a duty to show them to men, because "we have an altar," and our Lord died on the Cross.

When our branch of the Catholic Church more clearly shows forth Jesus Christ, both in life and public worship, we will have no difficulty in persuading Romans and Protestants alike to accept our orders, and mission, as of God.

F. A. Storer.

THE PRO-ROMAN ADVOCACY.

To the Editor of The Living Church:

IT IS pleasant to note that you do not indulge in any bitter anti-Roman talk in your editorial of May 9th, but I do not think it is a fair comparison to mention the Rev. Spencer Jones and Canon Henson together. The Rev. Spencer Jones proposed surrender to Rome, that is to a communion Catholic like ourselves, possessing an Apostolic see, which proposition is on a matter or belief of opinion which anyone can entertain; whereas Canon Henson's surrender to Protestantism is to no Church or communion at all, as Protestantism has no Episcopacy, which proposition is on a matter or belief *de fide,* which everyone *must* entertain. You know this as well as I do. I believe Canon Henson was the gentleman who a few months ago actually denied the Incarnation, and a few other beliefs without which there can be no Christianity, and which he explained by some method known to him and others of his like to be in accordance with Catholic truth, but which method any honest man of intelligence can see through immediately, the method branding the user of it as a liar, apostate, and coward. However, we'll let this pass, and I hope you'll correct me if I am wrong. The comparison is odious, and you as a Catholic should not use it, especially, as you well say, as there are a good many deists and agnostics among us unrebuked.

I am very glad, too, you do not judge on the depositions of Frs. Paul, Jones, and Lloyd, for their love is to a Catholic Communion like ourselves, with whom they desire union, which, after all, we are all praying God for. Is this disloyalty to our Communion, even if accompanied by the payment of Peter's Pence? I don't think so.

Again, I have seen the Rosary devotion approved and explained by the Holy Cross Fathers' Magazine.

Again, can you tell me why the Board of Managers should have the nerve to "express themselves" to Bishop McKim, and what jurisdiction or spiritual power, if any, they have over foreign Bishops of our Communion? Bishop Grafton's designation of the Board of Managers as the "New York Papacy" seems to have much truth in it.

To speak of Catholics in general, it is not pleasant to see the lack of *esprit de corps* among them. We hear Catholic dignitaries giving away their fellow Catholics, talking blandly of our political mistakes, our unwise negotiations, our extreme—"extremity" in Catholicism is rather ridiculous, isn't it?—and precocious men. Let us keep quiet and meet each other privately to discuss our faults and failures with Christian nobility, but not show them up to the common enemy, who is only too ready to make fools of us and our failures—if we have made any. It is all very well, too, to say how much better a thing could have been done if it had not been for the "Extremists," for it must be remembered that these were the men who have gradually won the whole Church (our Communion) to Catholic ideas and ideals, in whatever degree our members have them, till now any Low Churchman knows Catholicism is here to stay. These "small potatoes," not the "prominent" men, are the winners; the "little fry" are the priests who practically converted our Communion, not the big men; they follow. "Small potatoes" and "little fry" have gone to their death unknown to the world often, or only lionized when ready to step into their graves, but they are known and loved to the sacred heart of Jesus Christ.

Dear Living Church, let us always have pure Catholicism, no stilted High Church Anglicanism. Perhaps Pro-Romans are too hasty, and ahead of time, but so have all movements been, in the opinions of ultra-conservative men in regard to Church matters, but the question might just as well be aired, especially as it will undoubtedly bring nearer realization Church Unity and union with the see of Peter, whom, as Bishop Grafton says, Christ made a rock, giving him the keys of the Kingdom of Heaven. The question, as you say, is not simple, but I think we can afford to be instilled by the Roman Curia if we are doing Christ's work and bidding, and hastening reunion, and if faith removes mountains, why cannot we keep in the reform of irregularities even in Peter's See? We may remember, as Bishop Grafton has told us, that Rome did not change the rites of the various Churches that came into communion with her, such as the Bulgarians, Greeks, etc. He added that Rome was not such a hard master of conformity after all; that was two or three years ago. We can "amuse ourselves," to use one of your expressions, with talk about union with the Russian and Greek Churches, both State-oppressed—the former by a Government allowing the "Kishenev horrors—but as far as governmental influence and State domination is concerned, the most free, under the Holy Ghost's guidance, outside of us American Catholics, is Rome.

Patrick W. Torriano Ross.

THE BREECHES BIBLE.

To the Editor of The Living Church:

AS TO the "Breeches Bible," your correspondent from Canada says 1609 was the date of "that edition." The Breeches Bible *describes not an edition, but a version*—the Genevan—of which there were many editions. The first appeared in 1560 in Geneva; 1574 brought the first edition in London. From 1560 to 1616 there were more than thirty editions published. I have three copies, one printed in 1599, containing the Prayer Book in full in front, while Sternehold & Hopkins' version of the Psalms completes the copy. My copy of 1610 is Bible only, but my copy of 1614 contains besides the Bible "two right profitable and fruitfull concordances, or large and ample tables alphabeticall."

Howard M. Ingham.

St. John's Parish, Camden, N. J.

THE NAME OF THE CHURCH.

To the Editor of The Living Church:

"THE Episcopal Church" would, surely, be worst of all; for such a name implies that there may be a non-Episcopal Church, which is an absurdity. G. W. DUMBELL.

Goshen, N. Y.

To the Editor of The Living Church:

MAY I draw attention to the recent designations of the Church by the secular press, which are worthy of remark, in view of the wide discussion of the Church's name?

I have particularly noticed that within the past few weeks the great Chicago dailies, instead of, as hitherto, referring to us as the "Episcopal Church" have been at great pains to restore the unhappy term "Protestant" and give us the full benefit of our present full title. In some cases, in speaking of Bishops or Bishops-elect, the term "Episcopal" has been dropped entirely and the adjective "Protestant" alone used.

I simply draw attention to this fact as the cry is so frequently going up from the brethren who are more timid than wise, that no official action is necessary with regard to the chief term of annoyance, inasmuch as we are never designated by it to-day. The chief witness called by them to uphold such a statement is the secular press. One cannot seriously suppose that the recent restoration of the word "protestant" by the Chicago dailies is purely accidental, and it would be interesting to know if their action is adopted in other cities. I have a strong suspicion that we are face to face with part of an organized system to insist on the "P. E." in referring to us, as the result of Roman influence. It is a great misfortune that Protestant Episcopalians cannot see how they are playing into Rome's hands, instead of making that most real and effectual protest against papal usurpations—restoring the Church's true name to the title-page of her Prayer Book. P. GAVAN DUFFY.

May 24th, 1903.

To the Editor of The Living Church:

I HAVE just read Mr. Whitney's letter in your issue of May 9th, on The Name of the Church. I have no comment to offer, merely a simple recital.

Nearly a score of years ago, my little five-year-old boy, who had been kissed good-night, and tucked away in his crib, started up again with wide-open, earnest eyes, exclaiming: "Mamma! there are *so* many Churches (and he lisped the long names of about a half dozen); *which is* the *right* Church, anyhow?" I was a Methodist preacher's wife; I was true to his father—how could I tell him? I folded him in my arms, saying—"Oh, my darling, wait until you are a man, and *God* will show you." For a few moments, the thoughtful, questioning, troubled eyes remained fixed on mine; then a beautiful, happy smile broke over his face, and he threw himself back on his pillow with the words, "Oh, *I* know! It is *the Holy Catholic Church!*"

"Out of the mouth of babes and sucklings hast Thou perfected praise."

That little child is now a deacon in the Church.

But, in regard to the Name, let me add one word. The great Bishop lately entered into Paradise, Hugh Miller Thompson of Mississippi, for thirty years or more advocated just the dropping of *Protestant Episcopal* on the title-page of the Prayer Book. In this he followed the analogy of all Church history—the Church in England, the English Church; the Church in Canada, the Canadian Church; so, also, the Australian Church, the Ephesian Church, the Corinthian Church, etc., etc. *Catholic* seems superfluous and tautological—as much so as *Episcopal.* How can the Divine Church be other than *Catholic* and *Episcopal?*

A Presbyterian said to me, the other day: "Whenever we hear a Churchman or Churchwoman alluded to, we know at once an Episcopalian is intended—no one else assums the term."

Fort Worth, Texas, May 23, 1903. LEILA EWING WERLEIN.

POSITION OF THE "ANGELUS".

To the Editor of The Living Church:

A LETTER from the Rev. J. E. Curzon, which appeared in your last issue, may lead some persons who do not read the *Angelus* to infer that that paper is an advocate of submission to Rome and of the doctrine of Papal Infallibility.

As the editor of the *Angelus* I ask a small space to inform your readers that such is not the case.

Nothing which has ever appeared in my paper can be made to bear any such construction. T. E. SMITH, JR.

Chicago, May 23, 1903.

OTHER BUSINESS TRANSACTED IN DIOCESAN CONVENTIONS.

WEST VIRGINIA.

[*Continued from Page* 156.]

when the eloquent Bishop of Kentucky held his audience spell bound for forty-five minutes. Following the sermon the offering, which has been looked forward to with much anticipation, was humbly presented on the altar and found afterward to have reached nearly the sum of $14,000, bringing the present endowment fund of the Diocese up in round numbers to $36,000. All of this as a thank-offering to the King of kings for His blessings on the Diocese, and for giving back the Bishop from what seemed his death-bed to his old-time vigor and activity.

EAST CAROLINA.

(THE RT. REV. ALFRED AUGUSTIN WATSON, D.D., Bishop.)

The 20th annual Council of the Diocese of East Carolina, held in St. John's parish, Fayetteville, May 20th to 22nd, 1903, was better attended than any similar gathering in the Diocese for years. There were present 22 clergymen (all but *one* of those at work in the Diocese), and 47 delegates, representing 23 parishes and 1 mission.

The Rev. Nathaniel Harding was elected President, and the Rev. F. N. Skinner, Secretary of the Council. At the opening service the conciliar sermon was delivered by the Rev. T. M. N. George, rector of Christ Church, New Bern, from the text, I. Cor. xii. 27.

The request of the Diocese of Milwaukee to this Diocese to unite in a petition to General Convention for the establishment of Courts of Appeal, was referred to a special committee to report next year.

The statistical part of the Bishop's address was read Wednesday afternoon.

The other portion of his address was read by the Bishop Thursday morning in place of a sermon. In this he gave a highly interesting account of his ministerial life of 59 years, spent entirely in the territory of the Diocese of which for 19 years he has been Bishop.

The committee on the State of the Church reported a general advance in those items which mark the growth of the Church, and bear testimony to faithful work and earnest prayers. An interesting comparison of Parochial Reports for the past year and for 1884, when the Diocese had been just organized was given.

A resolution of sympathy with the Bishop in his recent ill-health, and of congratulation for his partial recovery, with the hope of greater restoration and prolonged oversight of the Diocese, was heartily adopted by a rising vote. To this the Bishop replied the next morning, expressing his love for and thanks to the Council for so long an expression of their regard.

Mr. J. G. Bragaw, Jr., was elected Trustee of the University of the South, *vice* Mr. Graham Daves (deceased). The Rev. L. L. Williams and Mr. Thos. W. Blount, representatives to the Missionary Council of 1903.

The Council adjourned Friday afternoon, to meet in St. James' parish, Wilmington, Wednesday, May 25th, 1904.

The annual meeting of the Diocesan Branch of the Woman's Auxiliary was held Friday, when several addresses were made on missionary subjects, among the speakers being Miss Dodson, of China.

VIRGINIA.

(RT. REV. ROBERT A. GIBSON, D.D., Bishop.)

Routine business and the election of old officers took up the business sessions of the 108th annual convention.

At the missionary service Thursday night the Secretary of the American Church Missionary Society was the first speaker and took occasion to score the treatment that society had received at the hands of the General Board to which it is "Auxiliary." He said in effect that the Society was in a perilous condition and "I predict its extinction in eighteen months unless its friends rise to its support" in some substantial manner. Brazil was the flower of the mission field and under the patronage of the Society. Dark, degraded, ignorant, practically heathen in belief and vile in life, was the field into which 13 years ago two young, inexperienced men from the Virginia Seminary, fired with enthusiasm, went. Now there is one Bishop of an autonomous Church, seven other clergy, of whom three are native, over six hundred communicants, who have raised over $5,600 for their own support in the past year. The Holy Bible and Book of Common Prayer in Portuguese. But it needs for the carrying on of its varied work $25,000 per annum and looks to the A. C. M. S. for this, and the money is not in. Dr. Powers was followed by the Rev. F. L. Hawks Pott, D.D., President of St. John's College, Shanghai, China, who, taking as his text "Having no hope, and without God in the world," told of the dark condition mentally and morally of the Chinese. He spoke with great fluency and telling effect for forty minutes, and was listened to with unabated interest to the end.

Literary

Electricity and its Similitudes. The Analogy of Phenomena Natural and Spiritual. Charles H. Tyndall, Ph.D., S.T.D. 207 pages, with Index. Chicago: Fleming H. Revell Co., 1902. Illustrated.

Including the introduction, this book consists of ten chapters, which cover the chief heads under which one would study the subject of electricity. Under these heads a great number of facts and laws are mentioned which intelligent people desire to know, and, so far as possible, to understand. On its scientific side the book is valuable for ordinary readers, although we might wish the author had filled his statements more generously with descriptions and explanations.

Having opened to view in each chapter a class of electrical phenomena, the author proceeds to use such natural facts as illustrative of the mysteries of the supernatural world, as suggestive of the nature and operations of Divine grace, and as object lessons in moral and spiritual life. His method is legitimate. To cite his own quotation from Tertullian: "All things in nature are prophetic outlines of Divine operations, God not only speaking parables but doing them." This is, however, the first time we have seen such a principle applied so extensively and systematically to this special department of natural law.

Some of the analogies here set forth may not be valid as such, some may appear fanciful, others crude and commonplace. Nevertheless, one will find in this book a considerable number of true, striking, and beautiful similitudes on which his mind will dwell with pleasure and profit; nor will it be difficult for the skilful instructor and preacher to re-produce and apply them with telling effect.

For instance, we may refer to the chapter on "Wireless Telegraphy," a chapter which affords much information regarding wonderful discoveries and the practical use which is now made of them. The Hertz transmitter and the Granly receiver are briefly described. The one must correspond to the other. The necessity for their correspondence illustrates a fundamental spiritual truth. "The relation which exists between the transmitter and receiver is a perfect analogy to the relation which must exist between God and the human spirit in order to spiritual communion. As the receiver must be electrically in tune with the transmitter before it can respond to the electric waves, so the heart must be brought spiritually into tune with God before it can recognize or receive messages from Him."

Again, the relation between electricity and light is intensely interesting, "electricity and light being but different manifestations of the same energy," and the author's treatment is suggestive of further meditation upon the language of Scripture in which light is used as a most mysterious symbol of Almighty God. "God is light, and in Him is no darkness at all."

We might mention many object lessons and charming illustrations from this book. It will probably induce further study of electrical science, and for this purpose the few references may be found useful. There is also a good index. F. H. Stubbs.

The Nonjurors: Their Lives, Principles, and Writings. By J. H. Overton, D.D., Canon of Lincoln. New York: Thomas Whittaker. Price, $3.60 net.

Dr. Overton has here presented a large volume of original research. His plan is, first, to review the times and conditions under which the Nonjurors arose in England and in Scotland, and afterward—and this part is very largely new matter—to take each of the Nonjurors separately, from the Bishops who refused to subscribe to the Hanoverian Revolution, to the last successors of the movement; and finally to review the whole movement and, especially, to supplement rather than to repeat already existing literature on the subject. And indeed Dr. Overton has found much germane supplementary matter which largely enriches our knowledge of a Catholic movement in the English Church which is strangely misunderstood. We are able to observe that the movement was far more than the fanatical and political nonconformity that it is commonly reckoned,, and to appreciate the staunch theological basis which underlaid it. The earnest attempt to effect unity with the Eastern communion is among the most interesting features, while, incidentally the bearing of the movement on early American history is enriched.

One is led to observe that this staunch Catholicity maintained by the Nonjurors was not only practically without influence upon the Church of England, from which it was a schism, but that the Church itself was sadly weakened because of the withdrawal of that school from its communion. On the other hand, hardly had the schism finally ended by the drift of its surviving members back to the Church, when the Catholic Movement of the Nineteenth Century began. The strangely different history of the latter as compared with the former movement must show clearly the necessity of holding the Faith *in the Church* instead of in schism, if it is actually to be a living force. The days during which the Nonjuring movement lasted are the darkest days of the English Church.

Is there not a clear lesson here?

Darrel of the Blessed Isles. By Irving Bachelor. Illustrated by Arthur L. Keller. Boston: Lothrop Publishing Co. Price, $1.50.

Mr. Bachelor's new story is at once interesting and disappointing. The author of *Eben Holden* has made a reputation which one does not wish to see lessened. Naturally we compare all succeeding work with the early, successful story. This story is not evenly written, it is largely episodical, disconnected, and does not cohere in the essentials. There is useless dragging in of historic characters such as Garfield and Edwin Forrest.

The romance does not always move naturally, and the kissing at times is more mechanical than true lover-like. The villain is a pusillanimous little villain and unworthy altogether the setting of the play.

This much, and The Tinker make up the book, but the Tinker, Darrel, is a creation too good for human nature's daily food. Taken as a condiment, however, *Darrel of the Blessed Isles* is a sweet and wholesome morsel. We would gladly sit at his feet and drink in the wisdom of his gentle words. The boy Trove listened and benefitted, but most boys would have run away; for so are boys crested. The book is likely to be as successful, however, as *Eben Holden*, for it contains pictures of simple life that will please the many. It will freshen up the older ones and do good to the younger ones if they read the book at all carefully.

Cap'n Simeon's Store. By George S. Wasson. Boston: Houghton, Mifflin & Co. Price, $1.50.

Those who are familiar with country life will easily recognize the interior of *Cap'n Simeon's Store*, where the social men of the village meet every evening to sit around the fire and exchange stories and indulge in social talk. Mr. Wasson has given in this book a series of stories supposed to have been told by the fishermen "Down Gloucester Way"; and his faithful delineation of character and familiarity with the dialect of the fishermen, show not only his thorough acquaintance with the sea and the life of the people, but also his skill as a writer.

It was through the leading magazines of the day—where a few of these stories first appeared—that Mr. Wasson was introduced to the public, and he is already gaining the reputation of being one of the best writers of fishermen's stories that we have at the present time.

The Untilled Field. By George Moore. Philadelphia: J. B. Lippincott Co. Price, $1.50.

This book is a collection of thirteen stories of Ireland at the present day. The author thinks that the troubles in Ireland are due to the emigrations to America, and the submission of the people to the priests of the Roman Church.

The stories are well told; but they are offensive because of their carnality and because the author evidently prefers a joyous paganism to a "puritanical Catholicism."

Two Heroes of Cathay. An Autobiography and a Sketch. Edited by Lucella Miner. Chicago: Fleming H. Revell Co.

The autobiography of a young Chinese, Mr. Fay, which occupies the greater part of this volume, gives us a glimpse of Chinese home life, which is rather depressing, and then takes us through the Boxer catastrophe, of which it gives us an inside view—the view of a Chinese Christian. It is interesting to note how completely the new religion has dissolved the ties of nationality and created new ones on broader and more human lines. The simple way in which Mr. Fay narrates his experience only serves to emphasize the fearful trial that Christians in China passed through during that fateful summer. It is like reading a page of the experience of the early Church. Mr. K'ung's story of the same period confirms the impression gained from Mr. Fay, though naturally the sketch lacks the vividness and the color of the autobiography. Both, however, are valuable documents for the understanding of recent events in China.

An Adventurous Quest. A Story of Three Boys, as Told by the Friend in whom they confided. By Laura Schever Copenhaver. Philadelphia: Lutheran Publication Society. Price, $1.25.

This is a book of great earnestness of purpose and deep religious tone: the old style Sunday School book in fact. For that kind of book it is very well done; but it is hardly possible to criticise it as literature. As religion it is a good presentment of the crisis a boy has to meet in college and elsewhere.

True Bird Stories from My Note-Books. By Olive Thorne Miller, author of the *First and Second Book of Birds*, etc. Boston: Houghton, Mifflin & Co. 12mo, with Illustrations, $1.00 net.

These stories relate to the every-day birds of the American cities, fields, and woods. They are told in such manner as to be very pleasing to children, while at the same time adding largely to their store of knowledge. The illustrations are excellent.

TAPS.

By Elizabeth Litzenburg Sturges.

WELL, parson, you want me to tell you about little Corcoran? He enlisted at the beginning of the war, along with a lot of other fellows who'd seen better days. I was down in my luck, too, about the time the Dons took to shakin' their fists at our old bird; and when one of them dandy little lieutenants came and stuck his recruitin' pictures all over our post-office, I says to myself, "See here, Thomas Saunders, this's your chance. It'll buy you beer and 'baccy anyhow, my boy, and maybe you can knock out a tooth or two for Uncle Sammy, into the bargain."

Forthwith I marches up to the little dude chap in the recruitin' office. "Put me down for this tea party," I said to him. He eyed me and thumped me, and took on over me considerable, then he said, "You'll do," and sent me down to Floridy to join an artillery regiment. I got the big guns on account of my size, sir. I'm six feet two in my stockings, besides bein' as full o' muscle as an egg is o' meat.

It was down here I got to know Billy Corcoran. We was both put in B battery, and I was the only man in it he'd have much to do with. I cottoned to him from the first. Seems as if I made a fool of myself over that boy. Reckon you'll laugh when I tell you why. In the place I come from there's a girl with yellow hair, and eyes just like Billy's, that I—but pshaw! she never cared nothin' 'bout me.

Corcoran had more sense in a pin point of his head than I have in my whole brain outfit. The Old Man thought he was mighty smart—said he'd get the straps some day. "That's what I'm here for," says Billy, when I told him what the captain'd said.

That boy saved me many a rammin' from Fatty Ellis (that's B's sergeant, sir). And I tried to pay him back by watchin' out for him and tryin' to keep the men from plaguein' him. You see, sir, a barricks ain't no drawin' room, exactly. It wasn't surprisin' that little Billy—don't see what makes me keep callin' him "little"; he was near as tall as I, and no more'n two year younger—well, that Billy didn't have no lady-come-to see time just at first. The fellows thought he was toplofty. Maybe he was, once in a week. He was a gentleman, Billy was, and couldn't stand some o' their rough. Reckon that's why they called him a soft. He wasn't no soft, not a bit.

He was a long sight too pretty for a man, that's what was the trouble. He had big baby blue eyes and yellow hair, and was as slim as a girl, besides bein' as fussy over his clothes as a second lieutenant. He was the only man in the Battery, outside of the non-coms. who'd own up to a laundry list. But you ought to've seen little Corcoran when he was mad. He wasn't nobody's china doll-baby then. His eyes 'ud get as sharp lookin' as steel and his tow hair 'ud stand on end like the fur of a teased tom-cat.

Why, one night a smarty fellow was foolin' with him, tryin' to spill watermelon juice on his white collar. Billy didn't seem to be payin' no attention; just sat calmly tuckin' in his supper. I was just goin' to tell him what the fellow was after, when up he gets and stretches out his arm very easy, and thump!—the chap tumbled on the floor with the melon juice all over him. The Battery liked him better after that. Now, sir, you ask any one of them what they think of him, and see what they tell you.

You want to know something about Billy's past life and how he happened to be here? Well, sir, I don't know much myself, though I was his bunkie for almost a year. Billy never was a great one to talk. But one night it seemed as if he'd let himself loose. You know how it is when a man's been keepin' still till he can't stand it no longer.

We'd been walkin' about town this night I tell you of, and bye and bye we sat ourselves down on one of them stone fences the people here build round their yards. Billy said he wanted to watch the palms swayin' around in the moonlight. They did look pretty, but I wouldn't have thought of it. But that boy always had a feeling about Nature and such. There, sir, is one difference between a gentleman and a common fellow like me. The gentleman ain't afraid of havin' feelings, the other chap is.

Corcoran lay down on the wall and stared at the palms. We didn't neither of us talk for awhile. Presently I says: "Billy, I'm softer than that stone." (I don't know what made me so womanish with that boy.) He laughed, but come and put his head on my knee, and lay like that for a long time. I saw his face was kind of bothered.

"What's the matter, old man?" I says. "Is it," I sorter whispered, for something made me know it was, "is it about a girl?"

Billy gave a kind of gulp. "Yes," he says.

Then he sat up and began to talk fast.

"Man! you don't know what it's like." (Don't I? I thought, but I said nothin'.) "I could have had the sweetest girl on God's earth, if I hadn't been a fool. Some of my people wanted to start me in life. I would not let them—thought I knew it all; was for showing them I could look after my own affairs. Well, I succeeded. Now I've nothing in the world except what I make soldiering. Why don't somebody start an asylum for fools?"

"And the girl?" I says.

"The last time I saw her," Billy answered, slow, "she stood up straight and said, 'I do not expect to see you again until you have made a man of yourself.'"

"Whew! what a girl," I says. "Didn't she say anything softer than that to you?"

"Don't say a word against her, Tom," Billy says. "I deserved it all and more too. Yes, she—" he kinder blushed, and spoke as soft as silk—"she put her arms round my neck and said, 'I know you will come back to me, and no matter how long it will be, I'll be there waiting.'"

"Now, that's the kind of a girl," I says.

"Yes," he answered, with a bit of a smile, "I think so. But, Tom," he says, "I must have a commission. It's the only thing I can do to show her that I'm trying."

"Don't you bother about that," I says, "you'll get the straps all right."

Billy sat up and shut his teeth tight so as the muscles round his jaws stood out fierce.

"I've got to," he said, "but it's hard—"

Now, parson, you know how much he had to live for. And there is that gallant little girl waitin', waitin', still.

It was 'bout two weeks after this that it happened. A lot of us fellows had gone over to the beach for a swim. We had a big time, splashin' and tumblin' round, till somebody began darin' us to go out further and further. You know, sir, the fool way men behave in the water. Smithy said:

"See them breakers out there! Bet none of you fellows 'ill go as far as that."

Jackson says, "I ain't afraid," and started out.

"Better not," some of us older ones yelled after him. He didn't pay no attention, but kept on goin' out. All of a minute he gave an awful scream, and turned like he was tryin' to get to shore.

"A shark's after him!" yelled Billy, and started out to Jackson.

For a minute nobody followed. A man-eatin' shark's an awful thing, sir. The cheeks of every one of us turned white when we seen that black fin of his cuttin' the water. I was sorter paralyzed—just stood there not movin' a muscle or makin' a sound. But little Billy wasn't thinkin' of the danger, he was too busy tryin' to save Jackson.

When the shark caught sight of Billy, he stopped chasin' Jackson and made for him. Then Jackson, the mean coward, turned in shore and left Billy alone. When we reached him it was too late; his blood was reddenin' the water. We tried to stop the bleedin', and took him back to the barracks as quick as we could. But the surgeon shook his head when he saw him:

"It's no use, boys," he said, brushin' his hand across his eyes as he went away.

Beg pardon, parson; seems as if I can't tell about it without playin' the baby.

While we was waitin' for you to come, I sat beside Billy. He seemed to know me, for he smiled once or twice. He was too weak to talk, but kept pointin' to his coat that was on a chair by his cot. I got it for him, and he made signs that there was somethin' in the breast pocket that he wanted. I couldn't find anything but a glove, a lady's glove. I held it up. Billy nodded and I put it into his hand. He lay cuddlin' that little thing against his cheek as if it was made of flesh and blood. Then he shut his eyes and went to sleep with a smile on his face.

Say, parson, you'll write to the girl, won't you?

[Next week will be commenced an exceptionally good serial story entitled "The Long Shadow", by Virginia C. Castleman, author of "Belmont", A Child of the Covenant", etc. The story will extend over several months, and intending subscribers should be sure to see that they have the first numbers.]

The Family Fireside

NIGHT.

Our eyes are weak; we need a dazzling light
To see the little things within our reach,
To do our chores, to earn to-morrow's bread,
To spread our nets, and count our meagre gains,
To raise ourselves by crushing others down.
And, when the blinding sun withdraws its light,
Each weary little toiler moans: 'Tis night.

But when our sun has set, a thousand suns
More beauteous far and glorious than he,
Gild not alone this tiny ball of clay
But all the universe illuminate;
And when the shades of what we call the night
Rob trifles of their color and their form,
A Hand Divine turns on the lights of Heaven
To pour in bright, illuminating floods
Through our dull eyes, and fill our hearts and souls
With longings, pure, and deep, and full of reason,
And with thoughts vast and most beautiful.
But, even then, we yearn for trifles light;
And, even then, we say: 'Tis night, 'tis dreary night.

Then that poor dwarf that lurks within our minds
Cries: Nay, all these are beacons dim and cold;
These countless strangers are so far away
Their rays of varied light fill us with dread.
But we forget that they are not so far
From us as we from them.

We measure with our thumbs; but, hung in space,
The glorious constellations are akin,
And link themselves in many an endless chain,
Each with its influence guiding all the rest,
Each measuring with its rays a little span,
A tiny fraction of the infinite.

Their tell-tale beams, pale ghosts from unknown worlds,
Quivering with mystery but bright with truth,
Humble our vanity and shame our pride;
For they are searchlights sent direct from Heaven
To penetrate the darkness of our souls
And terrify us with our littleness.

Again the dwarf replies: Nay, but the sun,
The glorious sun, is ours and we are his;
But these are strangers none may understand;
No bond of kinship binds our hearts with theirs;
We are of earthy clay, for God has used
But little star-dust in creating man.

Thus, obstinate, we close our eyes and sleep;
And, dreaming, yearn for our dear sun to come
And, blinding us again, restore our toys,

Our narrow thoughts, our grasping after straws,
Our fretting for the trifles that we prize;
That we may sing again our childish songs,
And gather gaudy flowers by the road
To wither in our hands.

But when we wake, and harness our poor souls,
And all life's little wheels begin to spin,
We swell again with pride and, boasting, cry:
Man is divine, and this sweet earth of ours
Is Heaven, and the universe is here
Within our reach; all else is an abyss,
A black abyss, a land of idle dreams.

Then faith, and hope, and reason thus reply:
The stars are shining, though we see them not;
Their sparkling rays, despite the sun's white glare,
Still reach our eyes and drive the shadows back
That seek to creep into our minds and souls.

And, from within, a still, small voice is heard:
If rightly we aspire, we are not small
Though we be blind; man is a giant still,
A giant caged within a narrow cell
Between whose bars the quivering star-beams fall
Into his eyes and kindle there a flame,
A blaze of light to flash its answering rays
Up through the firmament, from world to world,
Up to the stars, on towards the great white Throne,
To gild the gates celestial with its beams
And bring within the vision of our eyes
A real Heaven, and a Paradise
Built not of fancies, woven not from dreams.

GEORGE H. MURPHY.

AN OLD MAID'S DON'TS.

I HAVE never brought up a baby, nevertheless I have lived in families where there were babies and young children who, through (as it seemed to me) mismanagement, were no comfort to themselves or anyone else.

Don't wake the baby up unless necessary; it makes it nervous—and a baby's first business is to sleep and eat and grow. If it must be awakened, do it by rustling a paper or a very gentle touch.

Don't get it excited at night; it should go to sleep quietly and calmly. The morning is the time for a frolic.

Don't jump it up and down or let it bear its weight on its feet before nature is ready.

Don't look cross at it. A mother's smile is heaven to a baby.

Don't shake it, however annoying it may be.

Don't let it go to sleep at night without a gentle rubbing all over with the hand at first, and when older with a flesh brush.

Don't walk the floor with it when it frets; this does the child no real good, and it soon forms the habit, and the mother or nurse has to suffer.

Don't be irregular about feeding. Animals are fed (or should be) regularly; why not the human race?

Don't let it suffer for a drink of cold water (not too cold, of course), and let it drink from a cup or glass. It is said to be easier for the little uncertain lips to cling to the edge than to a spoon.

Don't teach it to be afraid of the dark, or thunder, or of animals; a child is naturally fearless and it ought to be encouraged.

Don't let its clothes get wrinkled or hunched. This is uncomfortable for a grown person, how much more for a baby!

Don't let it go barefooted—have heard it said a baby will rub the soles of its feet together and make the legs crooked.

Don't let it stay wet; it will chafe. Nor with cold feet; gentle friction is good.

Don't let it be kissed on the mouth. Under the chin is a soft, safe place.

Don't give it more than one thing at a time to look at, and wait until it turns its eyes away.

Don't speak loudly to it nor jerk it. Calmness and quietness are always best.—*Good Housekeeping.*

THE LATIN QUARTER OF TO-DAY.

THE Latin Quarter of to-day is as full of individual character as the same ground in the Middle Ages. One writer says Paris only possesses two really marked individualities, the student and the grisette. Not but that student life is always changing its outward semblance, just as the university structures themselves are changing theirs. Since the days of Abélard Paris has grown from a town of forty thousand inhabitants, clustering around a little island, to one of three millions, covering almost a whole province, but the students are still the soul of the city. When Paris makes merry or mourns, the students lead the way. It is the Latin Quarter which sets the fashion in ideas as the Champs Elysées in dress. While the University of Paris was not existent officially, everyone recognized it as a living thing. The numerous students' associations of the Latin Quarter—political, social, and artistic—kept the time-honored name to the fore, attending impatiently the moment for substituting "Université de Paris" for the subservient "Académie de Paris." That meaner appellation was stuck even under Richelieu's own bust over the old entrance to the Faculté de Lettres, but the bust, and its mate (that of Rector Rollin) were carefully preserved to adorn some similar state portal of the new structures, which, at the beginning of the school year of November, 1896, again became officially the University of Paris. The men of science, the educational fetiches of the nineteenth century, had blocked the way to this welcome change. But science is to-day waning, and the spiritual, social, and economic sides of life are asserting their sway. Medicine and jurisprudence join hands with literature to ask for a harking back to the time-honored name.—From "The Sorbonne," by EDMUND R. SPEARMAN, in *Scribner's.*

AT JESUS' FEET, that is our place of privilege and blessing. Here we are to renew our strength while we wait on Him, and here we are to become possessed of the true knowledge which is power. Here we are to learn how real work is to be done, and here we are to be armed with the motive power to do it.—*Aitken.*

The Living Church.

RATES FOR DISPLAYED ADVERTISING.

Three columns to page. Length of column, 160 lines. Width, 2⅝ inches. 14 agate lines to the inch.

Display Rates: Rate per agate line, 20 cts. On contract, 26 insertions or 1,000 lines during year, 15 cts. per agate line. On yearly contract, 52 insertions or 2,000 lines during year, 12½ cts. per agate line. Address all communications relating to this department to Mr. C. A. Goodwin, Advertising Manager, 153 La Salle St., Chicago.

CLASSIFIED ADVERTISING.

Notices of Death, free. Marriage Notices, $1.00 each. Obituary Notices, Resolutions, Appeals, Business Notes and similar classified advertisements, two cents per word. Minimum price, 25 cts. per insertion. This rate is largely reduced and will invariably be charged. These should be addressed to The Living Church, Milwaukee, Wis.

Church Kalendar.

June 1—Whitsun Monday.
" 2—Whitsun Tuesday.
" 3—Wednesday. Ember Day. Fast.
" 5—Friday. Ember Day. Fast.
" 6—Saturday. Ember Day. Fast.
" 7—Trinity Sunday.
" 11—Thursday. St. Barnabas, Apostle.
" 12—Friday. Fast.
" 14—First Sunday after Trinity.
" 19—Friday. Fast.
" 21—Second Sunday after Trinity.
" 24—Wednesday. Nativity St. John Baptist.
" 26—Friday. Fast.
" 28—Third Sunday after Trinity.
" 29—Monday. St. Peter, Apostle.

KALENDAR OF COMING EVENTS.

June 2—Conv., Easton, Fond du Lac.
" 3—Conv., Colorado, Delaware, Minnesota, Western Michigan.
" 9—Conv., Central New York, Connecticut.
" 10—Conv., Asheville, Marquette, North Carolina.
" 16—Conv., Spokane.
" 17—Conv., Duluth, Vermont.
" 21—Conv., Montana.
" 25—Conv., Oregon.

Personal Mention.

The Rev. A. A. V. Binnington, rector of St. Mark's Church, Fall River, Mass., has accepted a call to St. John's Church, Gloucester, in the same Diocese.

The address of the Rev. F. B. Chetwood is changed from 160 Bleecker St., to 49 West 20th St., New York City.

The Rev. Robert B. Foote, who for two years and a half has been doing work in Missions in and near Terre Haute, Ind., has removed to Cleveland, Ohio, to be curate in Trinity Cathedral.

The address of the Rev. G. Taylor Griffith, until further notice is 2212 Steiner St., San Francisco, Calif.

The address of the Rev. Charles H. Hibbard, D.D., will be 1019 North Nevada Ave., Colorado Springs, Colo., until Oct. 1st.

The Rev. James P. Lytton assumed charge of Christ Church, Valdosta, Georgia, on Sunday, May 24th. Post office address as above.

The Rev. S. R. Mc Ewan of the Diocese of Albany, has been appointed to the charge of St. John's Church, Kane; St. Margaret's, Mount Jewett; and St. Martin's, Johnsonburg, and will take charge of the work on July 1st, having his residence at Johnsonburg, Pa., in the Diocese of Pittsburgh.

The address of the Rev. Frank De Frees Miller is changed from Elkhart, Ill., to Erie, Pa.

The Rev. James A. Miller of St. Paul's parish, Clay Centre, Kansas, and Dean of the Northwest Convocation of the Diocese of Kansas, has accepted a call to St. Peter's parish, Ashtabula, Ohio. He will begin work there on the second Sunday in June.

The Rev. H. E. Spears has accepted the associate rectorship of Trinity Church, Covington, Ky. Address accordingly after June 1st.

The Rev. Marcus Alden Tolman of Bethlehem, Pa., President of the Standing Committee of Central Pennsylvania, has gone to Europe to spend the summer. Address, Care J. S. Morgan & Co., 22 Old Broad St., London, England. All communications for the Standing Committee should be sent to the Rev. Wm. P. Orrick, D.D., Secretary, Reading, Pa.

OFFICIAL.

I have received notice from the President of the Board of Inquiry, in the case of the Bishop of Sacramento, that there are no grounds to warrant putting the accused Bishop upon his trial.

Thomas M. Clark,
Presiding Bishop.

ORDINATIONS.

Deacons and Priests.

Massachusetts.—Bishop Lawrence ordained to the diaconate May 17th, in Emmanuel Church, Boston, Messrs. T. C. Campbell, F. N. Danker, W. A. MacClean, H. C. Robbins, F. H. Touret, J. B. Whiteman, and A. Washburn. Priests: The Rev. Messrs. A. H. Backus, F. B. Blodgett, C. T. Gregg, and C. W. Henry. The sermon was preached by the Rev. Prof. H. S. Nash.

Priests.

Central Pennsylvania.—On Wednesday, May 20th, in Trinity Church, Carbondale, Bishop Talbot ordained to the priesthood the Rev. L. Harvey P. Walters of Pittston. The Litany was said by the Rev. F. P. Harrington, the Bishop being assisted in the laying on of hands by Rev. Messrs. D. W. Coxe, Leroy Baker, F. A. Warden, S. K. Evans, and the rector of the church, the Rev. R. A. Sawyer.

Missouri.—On Tuesday, May 19th, in the Church of the Holy Communion, St. Louis, Bishop Tuttle ordained to the priesthood the Rev. Charles F. Blaisdell, deacon, of the Holy Communion. The sermon was by the Rev. Dr. E. Duckworth, rector of St. James'. The candidate was presented by the Rev. J. A. Dooris, and the Rev. C. A. Adams, William Short, William Elmer, L. Duckworth, J. A. Dooris, and James E. Winchester assisted in the laying on of hands. Mr. Blaisdell enters upon his duties as rector of the church where he has been serving as deacon.

Pennsylvania.—On the morning of Ascension Day, in Holy Trinity Church, Philadelphia, Bishop Whitaker ordained to the priesthood the Rev. Malcolm A. Shipley. The sermon was by the Rev. Dr. Floyd W. Tomkins, rector of the church. Mr. Shipley is a graduate of Haverford College and the Philadelphia Divinity School, and will continue as assistant at Holy Trinity Church, where he served his diaconate.

DIED.

Cowdry.—Entered into rest at his home in Baraboo, Wisconsin, May 18th, 1903, the Rev. Samuel B. Cowdry.

Hobbie.—On Tuesday, May 12, 1903, at his late residence in Newark, N. J., the Rev. Reeve Hobbie. Funeral services were held at Grace Church, Newark, N. J. Interment in Greenwood Cemetery, Brooklyn, N. Y.

Van Brunt.—May 18th, at Salt Lake City, Utah, in the twenty-second year of her age, Florence Jernegan, beloved wife of John Van Brunt, of Hackensack, N. J., and only daughter of Charles H. and Charlotte C. Stevenson, formerly of Michigan City, Ind., and St. Paul, Minn.

"Peace, perfect peace."

WANTED.

Positions Offered.

Organist and choir leader for mixed surpliced choir in city of 15,000. Salary fair, with splendid opportunity for teaching. Address, Trinity Church, Alpena, Mich.

Wanted at once, a priest. One accustomed to work. Stipend $1,000. References required. Apply to Rev. R. J. Mooney, Morris, Minn.

Positions Wanted.

Wanted.—Sunday duty in or near Chicago, during the month of July. Apply, Priest, care The Living Church, Milwaukee.

Wanted.—Exchange of parish work for a few weeks with seashore or mountain parish. Address, "Exchange," Room 1504, 31 Union Square, New York City.

HOME FOR AN INVALID.

For a nervous invalid.—Select home in a most desirable location. Healthful atmosphere. In a beautiful suburb of Boston. Home comforts. Experienced attendance. Highest references. Address, S. L. Eaton, M.D., Newton Highlands, Mass.

PARISH AND CHURCH.

Communion wafers and sheets. Samples to clergy. Miss A. G. Bloomer, 229 Railroad Ave., Mount Vernon, N. Y.

NEW YORK SHOPPING.

References. Miss E. A. Cummins, 76 Third Place, Brooklyn, N. Y.

INFORMATION BUREAU

As there are frequent inquiries addressed to The Living Church with respect to outside business matters, arrangements have been made whereby our Chicago office will gladly receive and answer any queries relative to the purchase or selection of goods of any character whatever, and will undertake such purchases when so desired. For such services there will be no charge to our subscribers. Address such communications: "Information Bureau, The Living Church, 153 La Salle St., Chicago."

SUMMER RESORT.

Camp Pokegama, Northern Minnesota. For boys and young men. July and August. Boating, sports, study of nature. Careful supervision. References: H. W. Slack, 735 Olive St., St. Paul, Minn.

RETREATS

A retreat for priests will be given by the Rt. Rev. the Bishop of Fond du Lac at St. Elizabeth's Church, Philadelphia, in October. The date will be announced later. Application to be made to the Rev. W. N. McClellan, 1606 Mifflin St., Philadelphia, Pa.

The annual Retreat for Associates and Ladies at Kemper Hall, Kenosha, Wis., will begin with Vespers, on Tuesday, June 16th, and close with the Holy Eucharist on Saturday, June 20th. The conductor, the Rt. Rev. R. H. Weller, Bishop Coadjutor of Fond du Lac. Ladies desiring to attend will please notify the Sister Superior.

A retreat for ladies will be given at Grafton Hall, Fond du Lac, Wis., by the Rt. Rev. C. C. Grafton, beginning Monday evening, June 15th, and ending Thursday morning, the 18th. Any ladies desiring to attend will please send their names to Sister Rebecca, S.H.N., 65 East Division Street, Fond du Lac.

A two days' retreat for Priests will be held at Nashotah House, beginning on the evening of June 3d, ending June 6th. The conductor will be the Rev. Wm. McGarvey, Superior of the C. S. S. S.

Clergy desiring to attend please notify Rev. Dr. Webb, Nashotah House.

CHURCHMEN—LAITY—MEN AND WOMEN.

GENERAL CLERGY RELIEF FUND.

Before the summer think of this.

We can place your names upon a roll of honor and of grateful remembrance unequaled.

Nearly $30,000 received in two months represents a list of prominent names. *"Clara et venerabile nomina."*

You can make a large gift for the pensioning of the old clergy and their widows and orphans by an easy method of payment.

May we explain this privilege and opportunity? A plan is now in operation by which you can make systematic, small annual deposits. They can be accumulated and compounded at a high rate of interest for a specified term, and thus you can secure a large gift for the capital fund.

The grateful prayers and appreciation of these "Households of Faith," extending down through the long years, are not to be despised in any estimate of life's greatest blessings and opportunities.

Most men are prospering in business as never before, but clerical salaries are not enlarged, yet it takes $1,100 to do what $700 did four years ago. The Church must provide for the rainy day of her self-sacrificing workers. We are do-

ing the best we can for nearly 400. We are compelled to think and plan at all seasons There is no vacation from needs. Write us.

The GENERAL CLERGY RELIEF FUND, Rev. Alfred J. P. McClure, Assistant Treasurer and Financial Agent, The Church House, 12th and Walnut Streets, Philadelphia.

ACKNOWLEDGMENTS.

ST. JOHN'S COLLEGE BUILDING FUND.

The Rev. F. L. H. Pott, D.D., President of St. John's College, Shanghai, China, acknowledges with thanks the following contributions to the College Building Fund:—Piedmont Convocation, Va., $11,57; St. George's, Astoria, L. I., $21.73; For. Comm. Woman's Auxiliary, Pa., $45.

Contributions from givers in the United States, $8,700.59. Contributions in the field from Chinese givers, $6,454.95. Amount needed to complete the fund, $9,844.46.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that Society.

The care of directing its operations is intrusted to a Board of Managers appointed by the General Convention.

These operations have been extended until to-day more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offerings of its members.

ALL OFFERINGS should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

MITE BOXES for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress and is fully illustrated. Price, $1.00 per year. Send for sample copies.

OTHER PUBLICATIONS OF THE BOARD, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. LLOYD,
General Secretary.

Legal title (for use in making wills): THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES OF AMERICA.

BOOKS RECEIVED.

CHAS. SCRIBNER'S SONS. New York.

Trees, Shrubs, and Vines, of the Northeastern United States. Their Characteristic Landscape Features fully described for identification by the Non-Botanical Reader. By H. E. Parkhurst. Price, $1.50 net.

The Southerners. A Story of the Civil War. By Cyrus Townsend Brady, author of *For Love of Country, Woven With the Ship,* etc. Illustrated by George Wright, with vignettes by Louis D. Arata. Price, $1.50.

The Creation of Matter; or, Material Elements, Evolution, and Creation. Thomson Lectureship Trust. By Rev. W. Profeit, M.A. Price, $1.00 net.

Archbishop Temple. Being the People's Life of the Rt. Hon. and Most Rev. Frederick Temple, P.C., D.D., LL.D., Primate of All England, and Metropolitan. By Chas. H. Dant, author of *Distinguished Churchmen and Phases of Church Work,* etc. With Portraits and illustrations. Price, $1.50 net.

HOUGHTON, MIFFLIN & CO. Boston.

Nature, Addresses and Lectures. By Ralph Waldo Emerson. Vol. I.

Essays. By Ralph Waldo Emerson. First Series. Vol. II. The Centenary Edition with a Biographical Introduction and Notes by Edward Waldo Emerson and a general Index. Price of each vol., $1.75.

Texas. A contest of Civilizations. By George P. Garrison. Price, $1.10 net.

GINN & CO. Boston.

Hero Stories from American History. For Elementary Schools. By Albert F. Blaisdell, author of *Stories from English History, The Story of American History,* etc., etc., and Francis K. Ball, Instructor in the Phillips Exeter Academy. Price, 50 cts.

HARPER & BROS. New York.

The Bishop. Being some Account of his Strange Adventures on the Plains. By Cyrus Townsend Brady. Illustrated.

THOMAS NELSON & SONS. New York.

The Holy Bible and Apocrypha. With Marginal Readings adopted by General Convention. Price, $1.75.

THE AMERICAN TRACT SOCIETY. New York.

The Coming of Caroline. By Mary E. Q. Brush, author of *Island Patty,* etc. Price, 50 cts.

THOMAS WHITTAKER. New York.

Kinship of God and Man. By the Rev. J. J. Lanier. In three volumes. Vol. III.—*The American Church.* Price, $1.00 net.

PAMPHLETS.

Trefry House, Digby, Nova Scotia.

Lord Scudamore. A Loyal Churchman and Faithful Stewart of God's Bounty, 1601-1671. With a reference to the Riot in St. Giles', Edinburgh. A Paper read at a meeting of the South Shields Clerical Society and also at a meeting of the Darlington Clergy. By G. H. Ross-Lewin, M.A., vicar of Benfieldside and Honorary Canon of Durham. St. Giles' Printing Co. Price, threepence.

The Actors' Church Alliance of America. Third Annual Report.

Fourth Annual Address of the Rt. Rev. Joseph M. Francis, D.D., to the Council of the Diocese at its sixty-sixth annual meeting. Delivered in St. Paul's Church, Indianapolis, May 13, 1903.

Annual Catalogue of St. Augustine's School, Raleigh, N. C.

The Church at Work

CHURCH COMMISSION FOR COLORED WORK.

A COMMUNICATION having been received from the Principal of St. Paul's School, setting forth his needs and asking further aid, on motion of Dr. McKim the following was adopted and the Secretary was requested to publish the same in the Church papers:

"*Resolved,* That a communication having been received from the Principal of St. Paul's School, Lawrenceville, Va., asking for an appropriation of $10,000 next year, the members of the Commission in attendance desire to give the unanimous expression to the great gratification with which they have to-day inspected the various departments of industrial work in operation, and to say that, in their judgment, this School, with its 600 pupils, is doing a work of great importance among the Colored People of the South, and deserves the confidence and generous support of the Church.

"We deeply regret that it is not in our power to make the additional appropriation asked for by Archdeacon Russell, but we believe the money is urgently needed, and we earnestly hope that it may be contributed by the people of the Church in aid of this admirable institution.

"We, therefore, warmly commend Archdeacon Russell's appeal to the clergy and people of the Church at large.

"*Resolved,* That the Secretary is requested to publish this resolution in the Church papers."

On motion of the Bishop of North Carolina, the following was adopted:

"The meeting of the Commission for Work among the Colored People of the South, held at Lawrenceville, Va., April 21, 1903, having under consideration the Educational and Training Institutions for which this Commission has been called upon to make special appropriations, namely, St. Augustine's School, Raleigh; St. Paul's Normal and Industrial School, Lawrenceville, and the Bishop Payne Divinity School, Petersburg, adopted the following minute in regard thereto:

"Being at this time in session in a building upon the grounds of St. Paul's Normal and Industrial School, Lawrenceville, they have been, more than ever before, impressed with the claim which this institution has upon the Commission and upon the Church at large. After a thorough and detailed personal inspection of the institution in its several departments, the members present feel it to be their duty to make this record of their conviction that the work of the School is carried on thoroughly and effectively; that the training, mental, moral and mechanical, is producing the most admirable results in the lives and characters of the pupils, and that the institution gives promise of increasing influence for the improvement of the Colored People of the South. The members of the Commission here present are more than ever impressed with the importance of sustaining this work by generous appropriations.

"In regard to St. Augustine's School, Raleigh, the reports of its Principal, and the personal testimony of members of the Commission give assurance that the work of this School was never more important than at this time, nor ever more deserving of that liberal support which its growing necessities demand. While its industrial department aids its students in supporting themselves and at the same time fits them for usefulness in practical pursuits in life, its normal department prepares teachers for our parochial and public schools, and its classical department enables young men looking forward to Holy Orders to obtain the preliminary education, without which they cannot be received into our schools of theological learning. This is our oldest and most important school for the education of Colored youth; for more than thirty years it has been sending out its graduates to labor among their own people; it has deserved, and it continues to deserve, the generous support of the Church.

"This meeting has also heard with deep interest the representation made to it on behalf of the Bishop Payne Divinity School at Petersburg. This school originated in the demand for an institution for the training of Colored candidates for Orders in Virginia. Its work has grown beyond the thoughts of its founders. It has now seventeen students, candidates and postulants from six Southern and two Northern Dioceses. It has three resident professors, men of learning and ability, who have shown their ability to develop in those under their charge, the character as well as the intellectual qualities proper to the work of the Holy Ministry. This institution is situated in that part of the country in which the negroes, in the judgment of many persons, have shown best development. It commands the confidence of Southern Bishops and Churchmen. With very little assistance it seems to have developed into a school such as is needed for the training of

our Colored theological students. True wisdom seems to require that we should build upon the foundation thus made ready for us. The members of the Commission present at this meeting are unanimously of the opinion that the Bishop Payne Divinity School should receive the liberal support of the Commission and of the Church.

"In view of the foregoing facts, and in view of the further fact, reported to us by the officers of the above named schools, that the general adoption of the 'Apportionment for Foreign and Domestic Missions,' has a marked tendency to decrease the 'specials' formerly received for these educational institutions, the following resolution was unanimously adopted:

"*Resolved*, That this meeting earnestly request the Board of Managers, in making their appropriations for the next fiscal year, the sum of $15,000 be added to the amount heretofore appropriated for the Commission for Work among the Colored People of the South, in order that the said Commission may the better sustain the work carried on by St. Augustine's School, Raleigh, St. Paul's School, Lawrenceville, and the Bishop Payne Divinity School, Petersburg."

MEETING OF THE JOINT DIOCESAN LESSON COMMITTEE.

THE JOINT DIOCESAN LESSON COMMITTEE met on Friday, May 15th, 1903, in the parish house of St. Augustine's chapel, New York City, at 10:15 A. M., Bishop Coleman in the chair.

After the reading of the minutes of the January meeting, which were approved, the Committee organized for the preparation of Schedule 55, on "The Mighty Works of Our Lord and Saviour Jesus Christ," for Advent, 1904, to Whitsunday, 1905.

A committee was appointed, composed of the Rev. Dr. Shinn, Rev. Mr. Caley, and the Secretary, Rev. Dr. Duhring, to go over the prepared schedule, for the purpose of seeing that there are no errors in the final proofs that are sent to press.

The committee adjourned at twenty minutes of one for lunch. After recess they completed the schedule.

Votes of thanks were passed to the New York Committee for their hospitality, and the Bishop for his faithfulness in attendance on the whole morning and afternoon sessions.

By special request, it was decided to hold the next meeting on the 28th of January, at "Bishopstead," Wilmington, Delaware.

After reëlecting the same Executive Board and officers, with Bishop Coleman as President, Mr. George C. Thomas as Vice-President, and Rev. Herman L. Duhring, D.D., Secretary, the Committee then adjourned.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Silver Wedding of the Rev. I. O. Adams.

EARLY in the present month occurred the 25th wedding anniversary of the Rev. and Mrs. I. O. Adams, the former being rector of St. James' Church, Eufaula. Mr. Adams was away from home at the time, in attendance on the diocesan Council. Mrs. Adams was at home, and one caller after another appearing successively at the rectory, with anniversary gifts, betokened the spontaneous congratulations of parishioners and others. Gifts of silver were made especially by the Sunday School and by a parish guild, while other gifts were in the nature of personal remembrances.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.

Meeting of the Archdeaconry of Albany.

THE 71ST REGULAR and annual meeting of the Archdeaconry of Albany, will be held (D.V.) in Trinity Church, Watervliet, on Thursday, June 4th, and Friday, June 5th, 1903, in connection with the consecration of Trinity Church on Friday. The appointed speakers are: the Rev. William Prall, Ph.D., D.D, rector of St. Paul's Church, Albany; the Rev. J. Morris Coerr, rector of St. Andrew's Church, Albany; the Very Rev. Wilford L. Robbins, D.D., Dean of the Cathedral of All Saints; the Rev. Walton W. Battershall, D.D., Archdeacon and rector of St. Peter's Church, Albany. At 10:30 A. M. on Friday, consecration of Trinity Church; sermon by the Rt. Rev. the Bishop of Albany. Business session in the evening, with essay by the Rev. Clement T. Blanchet, rector of St. Mark's Church, Philmont; subject, "The Financial Problem in Small Parishes and Mission Stations."

CENTRAL NEW YORK.

F. D. HUNTINGTON, D.D., LL.D., L.H.D., Bishop.
CHAS. T. OLMSTED, D.D., Bp. Coadj.

Annual Meeting of the Junior Branch of the W. A.—Death of the Rev. Geo. W. Southwell—Ascension Day Services—G. F. S.

THE ANNUAL meeting of the Junior Branch of the Woman's Auxiliary of Central New York was held on May 15th, in Christ Church, Binghamton, where, ten years ago, they first came together to adopt a constitution and become a diocesan organization. The rector, the Rev. H. S. Longley, conducted the usual services. The business session was called to order at 11 A. M., when Mrs. F. H. Westcott, diocesan Superintendent, made her report. The reports showed gifts in money, $790.51; in boxes, $1,395.35; Babies' Branch, $91.42, total, $2,277.28. Pledges were made for the current year of $525, as follows: Diocesan missionary to the deaf, $100; General Missions, $100; Archdeacon Joyner, $100; Archdeacon Russell, $50; Miss Clark, Hankow, China, $75; toward scholarship of Onondaga Indian girl, $50; expense fund, $50.

At the conclusion of business, Miss Edith C. Race of Oxford, in this Diocese, read her essay on Missions, which lately received the prize offered by THE LIVING CHURCH, and an address upon the work among Deaf Mutes, written by the Rev. Harry Van Allen, the missionary in this Diocese.

THE REV. GEORGE W. SOUTHWELL, an esteemed and able priest of the Church, died at his sister's home in Syracuse, on the 19th of May, of bronchitis, aged 71 years. Mr. Southwell had retired from active service and made his home in Syracuse, where his wife and daughter died, several years ago. He was received into the Diocese Nov. 9, 1888, and became rector of Christ Church, Jordan. Later he went to Florida and had a parish there, losing many of his effects by fire. He was a thoughtful student and wrote several valuable tractates on distinctive features of Church doctrine and history. Burial was made at Cazenovia, N. Y.

ON ASCENSION DAY, in addition to the general morning celebrations, special services were held in Grace Church, Utica (Rev. Dr. W. W. Bellinger, rector), and Zion Church, Rome (Rev. Dr. J. H. Egar, rector). The Rev. Jesse Higgins was the preacher at the former Church, and at the latter an organ recital and special anthems were appropriate features.

THE 15TH ANNUAL Conference of the diocesan Branch of the "Girls' Friendly Society" was held in Grace Church and Calvary Church, Utica, May 19th and 20th. At the opening service a sermon on "Friendship" was delivered by the Rev. Jesse Higgins.

On Wednesday morning a celebration was held in Calvary Church, and, after morning prayer, the rector, the Rev. E. H. Coley, made an address on "Work and Association in Work."

Following the address the Diocesan Council convened and elected the following officers: President, Mrs. W. E. Ford of Utica; First Vice-President, Miss Huntington of Syracuse; Second Vice-President, Miss Doolittle of Utica; Third Vice-President, Miss Comstock of Rome; Secretary and Treasurer, Miss Jackson of Utica. Elected members of the Council: From Syracuse, Mrs. Burkhardt, Mrs. Lockwood, and Mrs. Treat; from Oswego, Miss Donnenhower and Miss Butler; from Rome, Miss Champion; from Utica, Mrs. Atwood, Mrs. Coley, Miss Laura Crocker, Miss Helen L. Miller, Sister Mary, Mrs. C. H. Thorn, Miss Watson, Mrs. Wolcott, Mrs. Wheelhouse.

Mrs. W. E. Ford, as President, gave an encouraging report, showing a membership of 618 members, with 81 associates. The annual report of the Secretary and Treasurer, Miss Jackson, was submitted. It gave the receipts as $204.81, disbursements of $193.05, leaving a balance of $11.76. Reports of the branch secretaries in the societies at Rome, Oswego, Syracuse, Whitesboro, and Trinity, Holy Cross, St. Luke's, Grace, and Calvary Churches, Utica, were received.

There were three special topics for discussion. The first was "What Benefits May Be Derived Spiritually and Mentally from the cultivation of the Senses of Sight and Hearing." Miss Bayley read a paper dealing with the topic from an artist's point of view. Mrs. H. Gilbert Hart read a paper full of good points on the second topic, "How Far is it Wise to Notice Irregularities of attendance on the part of the Members." The last topic was, "The Financial Aspect of the G. F. S., or How Much We Should Call upon Members for Pecuniary Support." It was discussed by Miss Doolittle and Miss Sharpe. Miss Watson read a remarkably beautiful paper on "The Working Associate, Her Need of Training and Her Equipment," written by Miss Hart of Rochester and read at Hartford.

It was decided to have the annual meeting in the fall in the octave of All Saints, the first meeting to occur in 1904. Mrs. H. Gilbert Hart invited the associates to her home this fall at the time when the annual meeting will hereafter be held.

CENTRAL PENNSYLVANIA.

ETHELBERT TALBOT, D.D., D.C.L., Bishop.

Supreme Court Decision.

THE SUPREME COURT of Pennsylvania has affirmed the decision of the lower Court in the case of Irvine against Bishop Talbot and others, in which the doctrine is clearly laid down that the civil courts will not review the decisions of ecclesiastical courts. The Supreme Court rules that the motives alleged to be behind the presentation and conviction of the present plaintiff in the ecclesiastical court of the Diocese of Central Pennsylvania are of no moment, when the proceedings in that court were not unlawful.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.
CHAS. P. ANDERSON, D.D., Bp. Coadj.

Summer Vacations.

SEVERAL OF THE diocesan clergy are going abroad this summer. The Rev. Dr. Stone goes to Switzerland at the beginning of June. The Rev. J. H. and Mrs. Hopkins sail on the 9th of the same month for Antwerp, enjoying a three months' vacation, long planned, on the Continent. The duty at Epiphany will be taken as follows: In June by the Rev. F. J. Bate of Stirling, Ill.; in July by the Rev. W. R. Cross of Atchison, Kansas; in August by the Rev. G. W. Farrar of Ottawa, Ill. The Rev. E. V. Shayler takes duty for June and July in an English parish, in Bishop Gore's Diocese of Worcester. The Rev. C. Scadding, later in the summer, takes a couple of months' services in England, under the S. P. G.

AT THE meeting of men in St. Mark's Church on the evening of the 12th, at which were present many members of the Brotherhood from South Side Chapters, the address of the Rev. H. C. Stone of Irving Park is highly spoken of, as forming a programme of itself; while Mr. Fetterly was also a prominent speaker.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

New Rectory for St. Peter's, Oxford—The Bishop Re-elected Chaplain of the Society of Colonial Wars - St. James' Club, Danbury—Appointments of Faculty for Trinity College—Church Missions Publishing Co.—Meeting of the Alumni Association of Berkeley.

St. Peter's, Oxford, in the New Haven Archdeaconry, has lately secured a rectory. This has been, for many years, greatly needed. The Rev. Theodore M. Peck, who has officiated for several months, is now in residence. Christ Church, Quaker's Farms, is included in the cure.

All Saints' Memorial, New Milford, has made a good record in meeting the apportionment for General Missions, and this in spite of the fact that the amount is double that of last year. The assessment for diocesan Missions has been also duly provided for. Eighteen persons were confirmed at the recent visitation of the Bishop.

The Bishop of the Diocese was reëlected chaplain of the "Connecticut Society of Colonial Wars," at the recent annual meeting. The Rev. Dr. Lines of New Haven has been reëlected chaplain of the "Connecticut Society Sons of the American Revolution."

A Methodist minister of New Britain, preaching on the evils of Divorce, and the lax laws of our State, paid a tribute to the position of the Church on the vexed question. He said "he admired the stand the Anglican Church and Protestant Episcopal Church had taken on the question of divorce and said there was no other stand a Christian Church or ministry could take."

The St. James Club of Danbury, composed at present of 59 men of the parish, had an interesting time at their monthly meeting, held in Pearce's Hall, May 1. Bishop Van Buren of the Missionary District of Porto Rico, after speaking to the ladies of the parish in the afternoon, attended the club meeting in the evening and gave the men a very interesting talk concerning the conditions in Porto Rico, and the work the Church is doing there. The Bishop's remarks were highly appreciated and the club voted him a donation from its treasury towards carrying on the work, which was a supplement to the donation of a window for the new church in San Juan, given in the name of the Sunday School at the afternoon meeting. A pleasing incident of the evening was a "surprise" to the rector, the Rev. Geo. W. Davenport, in the shape of an elegant Ivers-Johnson bicycle, which was very felicitously presented by Dr. W. C. Wile. The wheel was a gift from the club, and a token of the love and esteem which the members cherish for their rector and president.

Calvary, Bridgeport, has been lately admitted as a parish. There is a hopeful outlook for the future in this new work, under the zealous leadership of the Rev. Hugh P. Hobson. A goodly number were confirmed at the recent visitation.

At a recent meeting of the trustees of Trinity College, Professor G. A. Kleen of Swarthmore College was made Assistant Professor of Economics and will be in the department of Professor Henry Ferguson. Thomas Henry Yardley of St. Stephen's College at Annandale-on-Hudson, was appointed Assistant Professor of English Literature. Professor Yardley graduated from Trinity College in 1893. He is the son of the late Professor Yardley of the Berkeley Divinity School. Professor H. M. Hopkins was reappointed Professor in Latin.

The spring meeting of the Archdeaconry of Litchfield, was held in St. Paul's, Woodbury (the Rev. L. Robert Sheffield, rector), on Tuesday and Wednesday, May 12 and 13. The members generally were in attendance, with several visitors. The sermon was preached by the Rev. Geo. T. Linsley of the Church of the Good Shepherd, Hartford.

The 11th annual meeting of the Church Missions Publishing Company was held at its office in Hartford, on the Saturday before Ascension Day. The report of the treasurer showed receipts from subscriptions for publications and sales $563, and donations $231, and on the other side of the account, payment for printing $647, and expenses $15. The editorial committee reported the publication of twelve leaflets for the use of Sunday Schools and mission classes in editions of 3,000 each, five of the "Round Robin" series and three (one of them a double number) of the "Soldier and Servant" series, these latter in editions of 750 each. There has also been published in one volume a series of lessons on missions, entitled "The Kingdom Growing," by the Rev. Dr. Lester Bradner; the first edition of 1,500 is nearly exhausted, and a larger edition will soon be demanded. A new series providing readings on the lives of missionary heroes will soon be begun. The Woman's Auxiliary organizations of twelve Dioceses and Districts have assisted in the support of the company's work, and the publications are sent to subscribers in all parts of the country, in foreign mission fields, in England and in Canada, and are specially appreciated by those who have the best opportunity of testing their accuracy and usefulness. A bibliography of missions is in preparation and it is expected that the part on Africa will be published in the fall. The Presiding Bishop is *ex officio* President of the company; the other officers elected for the next year are: Vice-President, Dr. Samuel Hart; Treasurer, R. W. Huntington, Jr.; Recording Secretary, Robert B. Gooden; Corresponding Secretary and Assistant Treasurer, Miss Mary E. Beach.

The 47th annual meeting of the Alumni Association of the Berkeley Divinity School and 49th annual Ordination is to take place on Tuesday and Wednesday, June 2nd and 3d. The Alumni will meet in the library to robe for the annual service, which will be held in the chapel of St. Luke at 7:30 P. M. White stoles will be worn. The sermon will be preached by the Rev. Frederick D. Buckley of the class of 1887, after which certificates of graduation will be presented and degrees conferred. On Wednesday the Alumni Association will hold its annual business meeting in the library at nine o'clock. The Ordination will be held in the Church of the Holy Trinity at 11 o'clock. The sermon will be preached by the Rev. J. Lewis Parks, D.D., rector of Calvary Church, New York. All the Reverend clergy are invited to be present at the Ordination Service in their vestments.

DALLAS.

A. C. Garrett, D.D., LL.D., Bishop.

Meeting of the W. A.—Committee Appointed—The Bishop at Sewanee.

The sixth annual meeting of the Diocesan Branch of the Woman's Auxiliary was held in St. Matthew's Cathedral, Dallas, on Wednesday, May 13. The Bishop celebrated the Holy Communion, assisted by the Rev. Edwin Wickens. Immediately after the service the business session was held, with Mrs. J. S. Thatcher, President in the chair. All but four of the parish branches were represented. Annual reports were read from each parochial branch, which in most instances showed an increase in money sent for Missions; the President read her address; the other officers made their reports; the Constitution and By-Laws were read and several changes made; when adjournment was taken to the President's home, where an enjoyable luncheon was served.

At the afternoon session, the matter of pledges for the ensuing year was taken up. An earnest effort was made by the diocesan Treasurer to have the parishes divide their gifts and labor among Foreign, Domestic, and Diocesan Missions, share and share alike, and also to send, if possible, a missionary box during the year. A helpful letter was read from Miss Emery and increased interest in the work was shown.

The following officers were elected to fill vacancies: Mrs. Ethel Van Hook of Corsicana, Second Vice-President; Mrs. W. K. Lloyd of Paris, Diocesan Superintendent Junior Department; and Mrs. Arthur Belsterling of Dallas, Diocesan Treasurer of the Junior Department.

It was decided to accept the invitation extended by St. Andrew's parish, Fort Worth, to hold the next quarterly missionary meeting there, Aug. 6th. The Bishop of the Diocese has consented to hold a Quiet Day for the women workers of the Diocese in the same parish, Aug. 5.

At the recent diocesan Council the proposal from the Diocese of Milwaukee regarding the establishment of final Courts of Appeal in the cases of trial of clergymen, and the matter of the Provincial System, were both referred to a committee to report at the next annual Council.

The Rt. Rev. A. C. Garrett, D.D., LL.D., Bishop of Dallas, will deliver the Commencement sermon at the University of the South, Sewanee, Tenn., on Sunday, June 21st.

GEORGIA.

C. K. Nelson, D.D., Bishop.

Annual Meeting of B. S. A.—Annual Meeting of the W. A.—Men's Club of St. Philip's.

The 10th annual meeting of the Georgia Council, Brotherhood of St. Andrew, met in Christ Church, Savannah, May 12th, 1903, ten chapters out of the fourteen in the State being represented. A business session was held at 4:30 P. M., at which the reports of the President, Secretary, and Treasurer were presented, and which showed many encouraging things in Brotherhood work in Georgia. Announcement was made of the expected early organization of a number of new chapters. Among the interesting features of this meeting was an informal talk by Mr. Eugene M. Camp of New York, who gave the Brotherhood men an idea of the work that is possible for the layman who desires to do something for the extension of the Church. Mr. Camp dwelt somewhat upon the economics of mission work and showed how it is necessary to put an equal amount of zeal and energy against a given amount of labor. He gave examples of the application of energy to certain work that might have been thought impossible, and the excellent results achieved.

The following officers were elected: President, B. F. Finney, Savannah; Vice-President, R. P. Bruin, Atlanta; Secretary, John Rawlston, Brunswick; Secretary Junior Department, J. R. Roosevelt, Atlanta; Treasurer, H. H. Warner, Columbus.

At 8 P. M. a service was held which was very largely attended. Bishop Nelson very briefly stated the reasons for the gathering, and in a pleasing way expressed his approval of the work that is being done by the Brotherhood. Ex-President Edward S. Elliott made a brief, but cordial address of welcome. The Very Rev. A. W. Knight, Jr., of Atlanta, gave a very interesting address on the subject, "The Church, Our Progress for its Progress." Mr. Eugene M. Camp made a telling address. He began by asking if there were not men in Georgia who were often heard to say that Christianity was not what it used to be, and seemed to be a failure? Then he asked if anyone in Georgia had ever tried to raise money for something that was not successful and prosperous? To show that Christianity was ever advancing, he gave some interesting figures of growth and development. In this work the laymen

have had a part. The Brotherhood of St. Andrew was organized by laymen. The first great missionary society in this country was organized by three laymen. He gave from his own experience incidents of the mission work in New York City by the members of the Lay Helpers' Association, which is but a division of the Brotherhood. His address was full of helpful encouragement to the Brotherhood men to zealous work in the Church in association with the clergy of the Church. The session of the Council was full of encouragement for all present. After the closing service the delegates and clergy present were entertained in a very pleasant and agreeable manner at the residence of Dr. Elliott, where supper was served and a very enjoyable evening was spent.

The annual meeting of the Woman's Auxiliary of the Diocese of Georgia was held in Christ Church, Savannah, Thursday, May 14th, 1903, Mrs. F. F. Reese of Macon, Diocesan Secretary, presiding. There was an unusually large attendance, and the reports showed greatly increased work done in all parts of the Diocese, and that the work was much more systematized than ever before. Bishop Nelson's address was of the most encouraging nature, consisting of an interesting resume of the work accomplished in missionary work, and a brief outlining of the work ahead. He considered the outlook very hopeful and believed that within five or ten years fifteen or twenty of the present mission stations will become self-supporting parishes. In conclusion he spoke some words of praise for the invaluable assistance rendered by the Woman's Auxiliary, and assured the women that in the performance of his God-given work he would ever be encouraged by the knowledge that they stood ever ready to aid him. The presence of Miss Dodson of St. Mary's Hall, Shanghai, added much to the interest in the meeting. Miss Dodson told of the scholarship girls that Georgia supports at St. Mary's Hall, and of the one supported by the branch in Christ Church, Savannah. Her report was an excellent exposition of the conditions prevalent in the mission field in China, and was enthusiastically received. At its close a rising vote of thanks was given, and a pledge of $125 was made to aid in her work. Other pledges were given: to St. Hilda's School $53, and for Bible women in Japan $50. Cheering reports of the United Offering were given, and a Birthday Fund was established by the Secretary. The total amount of woman's work reported in the Diocese amounted to $22,523, an increase over last year of over $3,000. The noon hour was specially named by the Auxiliary as a time of prayer by its members for the struggling mission stations in Georgia.

The officers elected for the ensuing year are: Secretary, Mrs. F. F. Reese, Macon; Honorary Secretary, Mrs. Frank Miller, Augusta; Treasurer, Mrs. H. C. White, Athens. A new officer, Secretary of the Junior Auxiliary, was decided upon, and Miss Meta Black at Atlanta was elected to this position. The entire meeting was one of the most cheering ever held in Georgia by the Woman's Auxiliary.

The Men's Club of St. Philip's, Atlanta (the Very Rev. A. W. Knight, rector), is an outgrowth of a need there as in many parishes. Many men are not suited to the work of St. Andrew's Brotherhood, who want an active part in the Church and parish life. To meet the needs of such a Men's Club was organized in this parish to unite the men in Church life and work, and to bring them together in closer ties, spiritual and social. The result has been most gratifying. At the recent Convention of the Diocese, this Men's Club made a pledge for diocesan Missions of $500 in addition to the pledge from the parish of $400. At a meeting held on the night of May 19th, more than forty were present, including several clergymen who were invited. Mr. Peyton of Virginia, a busy professional man, gave a very helpful address upon the layman's work and opportunities. After the regular meeting lunch was served by some of the ladies of the parish, during which addresses were made by Bishop Nelson, Dean Knight, Mr. W. H. Hawks, President of the Club, Dr. J. C. Olmstead, Mr. Pettigrew, the Rev. Messrs. J. J. Lanier and G. A. Ottmann, and others. The entire meeting, while carrying an air of general good-fellowship among its members, was full of interested spirit in Church work and life. Of but a few months' age, the Men's Club has already given much for missions, provided a number of teachers for the Sunday School, committees for various parish work, and other helpful things. It would seem that this is an organization which may do much that St. Andrew's Brotherhood cannot do. It surely is doing grand work in St. Philip's.

INDIANAPOLIS.

Joseph M. Francis, D.D., Bishop.

Sermon at the State University—St. Paul's Parish, Jeffersonville.

An appreciated compliment was recently paid to the Rev. W. K. Berry, D.D., rector of Grace Church, Muncie, in his being invited to deliver the sermon "preached before the State University," somewhat after the custom prevailing at Oxford and Cambridge, as well as at leading colleges in America. In other respects, too, the models of the Old World are here followed. Dr. Berry preached in the parish church of Bloomington, Trinity, on Monday evening, the 18th, celebrated at 7 A. M. of the 19th, preached at a later hour on "The obligation of the students and graduates of the State University to their Alma Mater and to society at large." He was warmly, even enthusiastically, welcomed by students and the cultured staff; and handsomely entertained by the Faculty.

An interesting programme, covering the entire year, has been issued by the Woman's Auxiliary of St. Paul's parish, Jeffersonville. The dates, places of meeting, and topics are arranged as follows:

April 17, 1903.—At the rectory. Readings from "Lights and Shadows of a Long Episcopate," by Bishop Whipple.

May 2.—Hostess, Mrs. S. A. Ransom. "Woman's Work in the Church," by Miss Read.

June 12.—Hostess, Mrs. Lewis Dunham. Reading, "Triumphs of Missions in Past Year," Miss Jewett.

July 10.—Hostess, Miss Shryer. "Medical Missions and What They Accomplish," Mrs. L. Dunham.

Aug. 14.—Hostess, Mrs. Eugene Frazer. "Bishop Brent and His Work in the Philippines," Mrs. E. C. Perry.

Sept. 11.—Hostess, Mrs. C. L. A. Johnson. "The Prayer Book as a Missionary," Mrs. E. Frazer.

Oct. 9.—Hostess, Miss Emma Read. "Missions in the District of Boise," Mrs. C. E. Poindexter.

Nov.13.—Hostess, Mrs. E. C. Perry. "Japanese Girls and Christian Womanhood," Mrs. J. V. Reed.

Dec. 11.—Hostess, Miss Jewett. "The Heroic in Missions," Mrs. C. L. A. Johnson.

Jan. 8, 1904.—Hostess, Mrs. J. V. Reed. "Bishop Upfold and His Early Missionary Work," Mrs. F. N. Chapman.

Feb. 12.—Hostess, Mrs. C. E. Poindexter. Miscellaneous Programme. Joint Meeting with New Albany Branch.

March 12.—Election of officers.

IOWA.

T. N. Morrison, D.D., Bishop.

Recent Visitations—Dr. Lloyd at Dubuque—Action on Dr. Green's Resignation—Accessions to the Diocese.

Recent visitations of Bishop Morrison resulted in the confirmation of 56 at St. John's, Dubuque; 20 at Grace, Cedar Rapids, 12 at Chariton (where a missionary meeting resulted in pledges of $160); 20 at Trinity, Ottumwa; 20 at St. Thomas', Sioux City (which is making rapid progress under its new rector), and 16 at St. Paul's in the same city, a most notable class for that parish. Other confirmations include five at Le Mars, where the earnest Church people are doing more than for years, and 14 at Missouri Valley, where Dean Judd has done a remarkable work visiting it frequently in his rounds of duty and holding together a faithful band of people through many discouragements. An additional class of seven was also presented at St. Paul's, Council Bluffs.

The Rev. A. S. Lloyd, D.D., delivered a rousing missionary address at St. John's, Dubuque, the Sunday after Ascension. His visit aroused much enthusiasm. On Monday evening following he was tendered a reception by the various parish organizations. This parish is to have a new curate in the person of the Rev. W. D. Morrow, who comes from Albion, Neb., and assumes his new duties on Whitsunday.

Grace Church, Cedar Rapids is bereaved in the coming departure of the Rev. Dr. Green, who for fifteen years has been the beloved pastor of this parish. The new church is a monument to his successful labors. It is hoped to free it from all debt by Nov. 26 next, when it will be consecrated. Pending that event Dr. Green's resignation was accepted to take effect on that date. Meantime, from June 15, he is to have leave of absence without salary. The vestry adopted most eulogistic and complimentary resolutions. Dr. Green is to go on the lecture platform, where he has met with signal success on account of his brilliancy as an orator.

New clergymen in the Diocese include the Rev. T. H. J. Walton, who has accepted an appointment at St. Paul's Creston; the Rev. Franklin Smith, who has gone to Oelwein, and the Rev. Geo. Bailey, who has entered upon his duties as rector of St. Andrew's, Waverly.

Fifty Years the Standard

BAKING POWDER

Awarded
Highest Honors World's Fair
Highest tests U.S. Gov't Chemists

PRICE BAKING POWDER CO.
CHICAGO

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Memorial to Father Addison—Gift to the Wells Memorial Institute—New Officers of the Trustees of Donations—Prof. Nash at Parker Memorial—Bishop Lawrence's Gift to Harvard—Legacies to Diocesan Institutions—Admission of a Deaconess.

A mortuary chapel in memory of the Rev. Harold E. Addison, a former curate of the Church of the Advent, will soon be placed in this church. This mortuary chapel will serve a special purpose. Its use will not be confined merely to members of the parish, but it is intended as a chapel of repose for the body of any person who at the time of death may not be circumstanced so as to have a place where the remains can rest awaiting burial. There are dead bodies frequently arriving in Boston that are sent to undertaking rooms, owing to the lack of such a place. The walls will be made of brick. The little altar will be faced with tiles and marble, and set on a dias, which will also be tiled. The bier will be set on this platform in front of the altar, and this will be all enclosed with a screen of wrought-iron. The chapel will contain chairs, and accommodate fifty persons. At one end there will be a sacristy, closet and door where the priest will enter. The public entrance will be by means of the stone casement steps on Mt. Vernon Street. The architects are Cram, Goodhue & Ferguson of Boston. Father Addison was only 26 years of age when he died and was greatly beloved in this parish.

The Wells Memorial Institute, for the interests of workingmen, and largely under the management of Churchmen, has received $5,000 from Robert Treat Paine for its endowment fund.

The Trustees of Donations in the Diocese, holding the deeds of churches, parish houses, etc., have elected the following board: President, George H. Richards; Treasurer, W. P. Blake; Secretary, C. G. Saunders; Managers, Howard Stockton, F. W. Hunnewell, R. T. Paine, G. P. Gardiner, C. F. Choate.

The Rev. Professor Nash delivered an address in the Parker Memorial (Unitarian), Sunday, May 24, upon the topic, "The Rational use of the Bible."

Bishop Lawrence has given a contribution towards the new Hall of Philosophy at Harvard in memory of Ralph Waldo Emerson.

The will of Susan S. Walker bequeaths the following sums to Church institutions: $1,000 to St. Luke's for Convalescents; $500 to Church Home, South Boston; $300 to Outdoor Relief Fund of St. Luke's for Convalescents; $250 to House of the Good Samaritan.

On the afternoon of the Fifth Sunday after Easter, in Emmanuel Church, Boston, Miss Mary E. Barlow was admitted to the rank of a deaconess, and will work in St. Mary's, Dorchester.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

Death of the Rev. Mr Cowdry—Archdeacon Webber at Waterloo and Sparta—Founder's Day at Kemper Hall.

The Rev. Samuel B. Cowdry died at his home in Baraboo on the 18th inst., at the age of 73 years. Mr. Cowdry entered the ministry late in life, under the direction of the late Bishop Welles, who was at the time rector of Red Wing, Minn. He was made deacon in 1873 and priest in 1879 by Bishop Whipple. After his ordination to the priesthood he became rector of Trinity Church, Baraboo, till failing health would no longer permit. After his resignation he continued his residence in the town, and did missionary work under the appointment of the Bishop, as his strength would permit. Mr. Cowdry was a singularly lovable man, and his life was consecrated to the work of the Church.

Archdeacon Webber recently held a mission in St. Stephen's Church, Waterloo (the Rev. Arthur J. Westcott, rector), which has proved of great blessing to this parish. St. Stephen's was founded by Archdeacon Webber, who is regarded therefore as the "Father of the Parish," some years ago, and at the first service none present had ever heard the Church service. From first to last, St. Stephen's has stood for all Apostolic ways, the weekly Eucharist, for instance, as the chief service of the day. Many men as well as women have in the few years of its history gone out as thoroughly instructed and zealous workers in the Faith into all parts of the country. With a finely appointed church and a comfortable rectory, a communicant for every 20 people in a community largely German, a priest heart and soul in his work, a congregation both loyal and zealous, frequent Eucharists, daily prayers, and no debts, St. Stephen' may well be called a prosperous parish.

On May 18th Archdeacon Webber concluded a mission of much power in St. John's Church, Sparta. Throughout the week the people of this intellectual center flocked to hear his most clear exposition of the Gospel, as this ancient Apostolic Church has received the same. On Sunday night by special request of leading citizens the church building was given up for one which could accommodate the hundreds who could not get into the church, and even that was packed. St. John's Church after eight years of faithful ministration by the Rev. David Ferguson, evidences a steady and healthy growth, and because of this mission has entered on a new era of influence in the city.

Founders' Day at Kemper Hall (May 24th) was kept on Monday the 25th. The sermon was by the Rev. John Henry Hopkins, rector of the Church of the Epiphany, Chicago, on the early missionary life and work of Bishop Kemper. There were present the Bishop of Milwaukee, the Rev. Dr. Webb, and the Messrs. Hopkins, Larrabee, Gilman, Goodger, and Sanborn. There was a large gathering of the friends and alumnæ of the school.

NEW JERSEY.

John Scarborough, D.D., Bishop.

Memorial Litany Desk.

A handsome walnut litany desk was placed in Trinity Church, Vineland, recently as a memorial to a faithful priest, Hubert M. Johnson, who served several years in the Diocese and, after his failing strength compelled him to give up full work, resided here. He continued to the very last to exercise his functions when opportunity offered and strength allowed, having charge of the parish for a while during a vacancy just previous to his death.

NEW YORK.

Henry C. Potter, D.D., LL.D., D.C.L., Bishop.

Meeting of Daughters of the King.

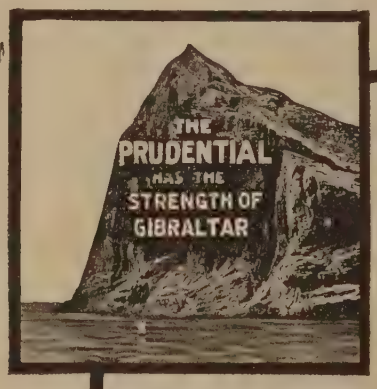
The spring Local Assembly of the Order of the Daughters of the King in the Diocese of New York, was held on May 23d at the Church of the Holy Trinity, 122nd Street and Lenox Avenue. There was at 11 A. M. a celebration of the Holy Communion. The preacher was the Rev. Dr. Parks of Calvary Church. Luncheon was served by the chapter of the parish in the adjoing parish house. At 1 o'clock a business session was held, and a helpful paper read by Miss Quinn of St. John the Evangelist Chapter. The Rev. H. P. Nichols, rector, welcomed those chapters represented very cordially, and a vote of thanks was extended to the chapter affording the Assembly the opportunity of meeting there. At 3 o'clock, the Rev. Lawrence Schwab of the Church of the Intercession, conducted a "Quiet Hour" in the church. His words were full of deep spiritual meaning and inspiration to the Daughters.

OHIO.

Wm. A. Leonard, D.D., Bishop.

Meeting of the W. A.

The Ohio Branch of the Woman's Auxiliary held its annual meeting in Cleveland



Gold Bonds *for* $10,000

Guaranteeing an annual income of $500 for 20 years and then $10,000 cash, would be a fine legacy for your wife and family.

THIS AMOUNT OR MORE IN

The Prudential

Insurance Company of America.

JOHN F. DRYDEN, *President.*

HOME OFFICE, Newark, N. J.

Write for Information,

Dept. 75

on Tuesday, May 19th. The forenoon session was held in Grace Church, and was opened by a celebration of the Holy Communion, at which Bishop Leonard was the celebrant, assisted by the Rev. E. W. Worthington, rector of Grace Church, and the Rev. Orville E. Watson.

The Bishop then addressed the assembled delegates and members of the Auxiliary, holding up before them the great cause of Missions, showing them the urgent need of helpers and the inspiring privilege of being able to help in this fundamental Christian task.

The business meeting which followed immediately, was presided over by Mrs. Leonard, the President of the Ohio Branch. Reports were received from the Cleveland, Sandusky, and Toledo Convocations, and also from the Secretary and the Treasurer. There was also a report of the Junior Auxiliary by Miss Helen E. Thomas, its Director. The Secretary's report showed that the Auxiliary had received $8,279.81 in the past year, which is an increase of more than $400 above the amount of the previous year. This is the more significant, inasmuch as in the previous year a special effort had been made for the united offering.

At noon there was a recess for luncheon, which was served at Trinity House by the members of the Auxiliary of Trinity Cathedral.

The afternoon session was held in Trinity chapel. Bishop Leonard reported the receipt of $500 from the Auxiliary for missionary work in the Diocese of Ohio.

A large part of the afternoon was spent in renewing and enlarging pledges for the coming year. These amounted to over $500 more than the pledges of last year, and $200 more was pledged to the support of Dr. Mary V. Glenton, missionary in Wu Chang, China.

Bishop Van Buren of Porto Rico was then introduced by Bishop Leonard, and he gave the Auxiliary a vivid description of his work. A great need in Porto Rico is education. Eighty per cent. of the people cannot read nor write, and although sixty thousand children are now in the American public schools, yet there are three hundred and fifty thousand children of school age in the island.

The Presbyterians, Methodists, and Baptists are getting ahead of us in their missionary work, not because they are more devoted nor more generous, but because they have found out better ways of work. For one thing, we are handicapped by having no Spanish-speaking missionaries, our policy having been in the past not to try to establish ourselves in the Roman Catholic countries. The denominations, of course, have had no such scruples, and so have the start of us in methods and equipment there. The Bishop said that his share of the Auxiliary money in 1901 was $3,900, and he spent much thought upon how he could use this money and best please the women who gave it. The problem of a dwelling-place is a very difficult one to a missionary with a family in Porto Rico; so the Bishop concluded to buy a house and lot with the money, which he did. He though that this would please the Auxiliary most, because home is the dearest thing to woman's heart.

The Bishop wants money with which to support three missionaries, build three rectories, establish three schools, and erect a Bishop's house. And he expressed his confidence that the money will be given, for he declared that the spirit of the poor widow with her two mites is still alive in the Church, and he narrated some little incidents to prove it.

At the close of the Bishop's talk, pledges amounting to nearly two hundred dollars for his work, were made on the spot, $25 from Toledo, and $50 from the Daughters of the Church in Trinity Cathedral.

The Rev. Isaac Shlemon, a native of Persia (educated in this country), also made a short address. He intends to return soon to his own country, where he and his wife will start a school for women and girls.

The Nominating committee, through its chairman, Mrs. C. C. Bolton, presented a list of nominations, which were approved and appointed by Bishop Leonard. The officers are same as last year: President, Mrs. W. A. Leonard; Vice-Presidents, Mrs. R. R. Rhodes of Cleveland, Mrs. Levi Buttles of Gambier, and Mrs. W. W. Bolles of Toledo; Secretary and Treasurer, Mrs. Cyrus S. Bates; Director of Junior Auxiliary, Miss Helen E. Thomas.

Over 200 delegates were present, making it the largest meeting this Branch has ever held.

PENNSYLVANIA.

O. W. WHITAKER, D.D., LL.D., Bishop.
ALEX. MACKAY-SMITH, D.D., Bp. Coadj.

Improvements at St. Michael's, Germantown—Local Assembly of the B. S. A.—Daughters of the King—Guild of St. Ambrose—Church of the Crucifixion Consecrated — Miscellaneous—A Correction.

DURING the Rogation Days, the old chancel of St. Michael's Church, Germantown, Philadelphia (the Rev. Arnold Harris Hord, rector), was torn down to give place to a more commodious and Churchly chancel, which will be completed about Michaelmas. The structure will be built of stone in the vicinity, as will also the commodious choir room. A magnificent altar and reredos, a memorial to the daughter of Mr. Herbert Lloyd, will be erected; and above the reredos a fine window, representing St. Michael, will be placed in loving memory of the Rev. John Kemper Murphy, D.D., for over twenty-five years rector of this parish. The woodwork of the chancel will be of carved oak, and stalls will be built for the new vested choir of men and boys.

The ground upon which St. Michael's has been built has a strange history. In 1694 a sect of Pietists was founded by Johann Kelpius, sometimes known as "the Hermit of the Wissahickon." The last of his followers was Dr. Christopher Witt (or de Witt), who was himself a remarkable man. He was a physician, a botanist, an artist, and a man of much general information. He gave the lot on which St. Michael's now stands as a burial place for the brethren who should die in the vicinity. Dr. Witt was himself buried there in January, 1765. Here also were buried the bodies of British and American soldiers killed in the Battle of Germantown, Oct. 4, 1777. Here also stood the mulberry tree (until cut down for these improvements) which was planted by Dr. Philip Syng Physick, who at one time was anxious to introduce silk manufacture into Germantown. The ancient tombstones will be worked into the chancel walls and a tablet placed in the floor on which will be a few facts concerning the monks of the Wissahickon. This tract of land subsequently became known as Mount Misery. Dr. Christopher Witt had ordained that "the whole lot of the hill adjoining the burial lot should be given free, for the purpose of building a meeting house to any Protestant denomination that should make demand," but no Protestant organization availed itself of the offer, so that when the estate was divided and sold it came into possession of the Morris family, a descendant of which—Elizabeth C. Morris—gave it to St. Michael's Church, making it a condition that the sitting should be free. St. Michael's Church was first opened for divine service on Michaelmas, 1859, which, with the rectory and parish house, is one of the beautiful spots in Germantown.

THE SPRING MEETING of the Philadelphia Local Assembly of the Brotherhood of St. Andrew was held in the beautiful rural parish of St. John's, Cynwyd (the Rev. H. A. F. Hoyt, rector), about two hundred men and boys being present. Never was this Assembly more graciously received and entertained. The services began with evensong at five, and an address by the Rev. Chas. M. Armstrong of St. Andrew's, West Philadelphia, on the difference between "Religiousness and Religion." At six supper was served. At eight a conference was held on "Growing in Grace," over which Mr. Geo. C. Thomas presided. He opened the discussion by referring to a rare copy of Tyndall's Bible, printed in 1537 (said to be worth $1,000), and read from it the text of the topic: II. Peter iii. 18—"Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." Prof. Franklin S. Edmonds of the Central High School and President Mahlon N. Kline were the appointed speakers. Messrs. Edward S. King, Ewing L. Miller, Edward H. Bonsall, and other clerical and lay members made remarks. The Assembly was honored by having in attendance the Right Rev. the Bishop of Colorado.

THE LOCAL ASSEMBLY of the Daughters of the King held a stated meeting on Tuesday, May 19th, at St. Stephen's Church, Wissahickon (the Rev. S. M. Holden, rector). The business session was held in the parish house in the afternoon, when addresses were made by Miss Crane of Baltimore; Miss Schott of Philadelphia, and Miss E. L. Ryerson of New York. A devotional meeting was held in the church in the evening, and a ser-

ARMSTRONG & McKELVY	Pittsburgh.
BEYMER-BAUMAN	Pittsburgh.
DAVIS-CHAMBERS	Pittsburgh.
FAHNESTOCK	Pittsburgh.
ANCHOR, ECKSTEIN	Cincinnati.
ATLANTIC, BRADLEY, BROOKLYN, JEWETT, ULSTER, UNION	New York.
SOUTHERN, SHIPMAN	Chicago.
COLLIER, MISSOURI, RED SEAL, SOUTHERN	St. Louis.
JOHN T. LEWIS & BROS CO	Philadelphia.
MORLEY	Ceveland.
SALEM	Salem, Mass.
CORNELL	Buffalo.
KENTUCKY	Louisville.

SOME Mixed Paints may be better than others, but it cannot be said that there is no POOR Mixed Paint. There is plenty of it. Naturally, every manufacturer claims his own particular Mixture is the best.

There is no mystery about Pure White Lead and Pure Linseed Oil. They are the standard—the staples in the business. They may not afford the dealer as large a profit as the Mixtures, but they make the best Paint.

If interested in paint or painting, address

National Lead Co., 100 William Street, New York.

mon was preached by the Rev. Geo. Gunnell, rector of St. Andrew's, Philadelphia.

The Guild of St. Ambrose of St. Timothy's Church, Roxborough (the Rev. R. E. Dennison, rector), celebrated its 25th anniversary on Tuesday evening, May 19th, at a service in the parish church, when a sermon was preached by the Rev. Geo. R. Savage, rector of the Church of the Beloved Disciple.

On the morning of the Fifth Sunday after Easter, Bishop Mackay-Smith consecrated the new Church of the Crucifixion (colored) (the Rev. H. L. Phillips, rector). The presentation address was read by Mr. N. DuBois Miller, one of the vestrymen, and the consecration sermon was preached by the Bishop Coadjutor. Other clergymen participating in the services were: the Rev. J. B. Falkner, D.D., the Rev. Alfred Elwyn, and the Rev. Eugene L. Henderson of New Haven, Conn. The date of the consecration was the 50th anniversary of the founding of the parish in 1847. A new church was built in 1882, and consecrated in 1889; this building was destroyed by fire in February, 1902. The present structure is of brick and in Gothic style; the interior is finished in white brick and hardwood trimmings. The seating capacity is about 500. The Rev. Mr. Phillips has been rector of the parish for a number of years, and has been doing an excellent work among the large colored population of that part of the city.

Ground will be broken soon for the new Hospital Mission Church at Huntington, B Street and Kensington Avenue, on a lot 150 feet square, purchased from the Trustees of of the Episcopal Hospital for $12,000. The Rev. Joseph Manuel is rector. There are 750 communicants and over 2,000 members of the Sunday School. The hospital mission was organized by Miss C. C. Biddle, forty years ago. It is estimated that the new structure will cost $51,000.

The third series of lectures on the William M. Bull Foundation at the Philadelphia Divinity School will be given next January. They will treat of the labor question, and will be delivered at the New Century Drawing Room, No. 124 South Twelfth Street. On January 5 the Rev. Washington Gladden, D.D., will speak on "The Past of the Labor Question"; Talcott Williams, LL.D., on Jan. 8, on "The Corporation"; Rev. George Hodges, D.D., on Jan. 12, on "The Union"; Professor F. G. Peabody, on Jan. 14, on "The People." All are pleasing speakers.

Owing to recent accidents happening to the persons of the Rev. Messrs. H. H. P. Roche and C. Thacher Pfeiffer, the former did not preach at the Vespers of the Dead (and which were not *sung*, but *said*), or celebrate, and neither did the latter celebrate, in Calvary Church, West Philadelphia, at the Month's Mind—as stated in this column recently. There were nine requiem masses, however, half hourly, the first beginning at six and the last at ten o'clock on that (Wednesday, 13th), morning, the others mentioned, and also Rev. Messrs. Leighton Hoskins and Robert Ritchie were celebrants.

The Rev. H. H. P. Roche will probably have to spend about six weeks at the University Hospital on account of a severe wound in one of his knees caused by a fall from a summer car almost in front of Calvary Church's door, on May 12th. The Rev. C. Thacher Pfeiffer also received an injury to his shoulder on or before that day.

PITTSBURGH.

Cortlandt Whitehead, D.D., Bishop.

Miscellaneous Items.

The Church of the Ascension, Pittsburgh, observed its 14th anniversary on Ascension day with a festival service at 11 A. M. About twenty of the clergy of the city and suburbs were present, including the Rt. Rev. the Bishop of the Diocese, attended by his chaplain. The music of the large vested choir of the parish was a noteworthy feature of the occasion. The sermon was preached by the Rt. Rev. Alexander Mackay-Smith, D.D., Bishop Coadjutor of the Diocese of Pensylvania, upon the text, "And a cloud received Him out of their sight"; "some lessons from the Ascension, gain through loss, vision through invisibility, companionship through loneliness." The Holy Communion was celebrated by the Rev. Dr. Grange, rector, the Epistle being read by the Rev. H. E. Thompson of Freehold, N. J., and the Gospel by Bishop Mackay-Smith. At the close of the service luncheon was served in the parish house by the ladies of the congregation, for the clergy and members of the vestry and their wives, and other invited guests.

At the St. Mary Memorial Chapel, the evenings of Ascension day and All Saints' day have been selected as the times for taking note of the progress of the work of the parish. This year the customary service, consisting of choral evensong, with the Proper Psalms and Lessons for the Feast was sung by the vicar, the Rev. G. W. Lamb. The Bishop of the Diocese, who is also rector of the chapel, made a short address, setting forth some reasons why Ascensiontide was an appropriate time for reviewing the parish work; and he was followed by brief reports, read by the vicar, treasurer of the parish, choir director, secretary and representatives of the Servers' Guild, the Altar Guild, the Girls' Friendly Society, the Mothers' Meeting, the Sewing Chapter, the Industrial School in its various departments, and the Woman's Auxiliary. All the organizations showed much good work accomplished, and at least a small balance in the treasury at the close of the season's work. A parish social in the Sunday School room closed the evening.

On Friday, May 22nd, Emmanuel Church, Allegheny, was consecrated by the Rt. Rev. Cortlandt Whitehead, S.T.D. The vestry of the parish met the Bishop, attended by his chaplain and several clergymen, and the Request to Consecrate was read at the entrance to the chancel by the secretary of the vestry, Mr. James Partington. The Bishop

MEAL TIME CONSCIENCE.

WHAT DO THE CHILDREN DRINK?

There are times when mother or father feeds the youngsters something that they know children should not have. Perhaps it is some rich dessert but more often it is tea or coffee. Some compromise by putting in so much hot water that there is not much tea or coffee left, but even that little is pretty certain to do harm. It leads to bigger doses. Then come the coffee ills.

It is better to have some delicious, hot, food drink that you can take yourself and feed to your children conscious that it will help and strengthen and never hurt them. A lady of Oneida, N. Y., says: "I used coffee many years in spite of the conviction that it injured my nervous system and produced my nervous headaches. While visiting a friend I was served with Postum, but it was not well made, still I determined to get a package and try it myself, and after following directions carefully the result was all that could be desired; a delicious, finely flavored, richly colored beverage. Since I quit coffee Postum has worked wonders for me.

"My husband who always suffered from kidney trouble when drinking coffee, quit the coffee and took up Postum with me and since drinking Postum he has felt stronger and better, with no indication of kidney trouble.

"You may be sure I find it a great comfort to have a warm drink at meals that I can give my children with a clear conscience that it will help them and not hurt them as coffee or tea would." Name furnished by Postum Co., Battle Creek, Mich.

Alma Springs Sanitarium

Alma, Michigan.

A REFINED RESORT FOR REFINED PEOPLE

A solid brick building costing $300,000, with an equipment unsurpassed. Expert physicians, faithful nurses, and a cuisine of the very best. Two wonderful mineral waters, ALMA-BROMO and ALMARIAN; a cure for rheumatism, skin, kidney, liver, and nervous diseases. If you can get well anywhere, it is right here. Correspondence invited.

THE PENNOYER

Established 1857.
A HEALTH RESORT; KENOSHA, WIS.
Water Cure! Heat Cure! Sanitarium of the Highest Grade. Beautiful grounds (100 acres) fronting Lake Michigan. City comforts in country quiet. For illustrated prospectus address N. A. PENNOYER, M. D., Mgr.
(Chicago Office, 70 State Street, Tel. Central 600.)
Reference: The Young Churchman Co

CHURCH ORGANS

LATEST IMPROVEMENTS
BOSTON NEW YORK PHILADELPHIA
CHICAGO LOUISVILLE ST. LOUIS
Main Office and Works HASTINGS, MASS. P. O. Kendal Green, Mass.
HOOK-HASTINGS CO.
FAIR PRICES ALL SIZES
ESTABLISHED 1827

31 YEARS Our Customers Have Tested

Iowa Farm Mortgages without a Loss.

List issued Monthly. Will mail to any address.
ELLSWORTH & JONES,
Home Office established 1871. Iowa Falls, Ia.
523 Chamber of Commerce Bldg., Chicago.
501 John Hancock Bldg., Boston.

$19.00 From CHICAGO to BOSTON and Return $19.00

via Nickel Plate Road, account meeting of Christian Scientists, June 28th to July 1st. Tickets on sale June 25th, 26th, and 27th, with open return limit of June 28th. By depositing tickets with Joint Agent in Boston on July 1st, 2nd, 3d, or 4th, and payment of fee of 50 cents, extended limit returning until August 1st may be obtained. Stopover at Niagara Falls, in either direction, without extra charge. No excess fare charged on any of our trains. Three trains daily. Through vestibuled sleeping-cars. American Club Meals served in dining-cars on Nickel Plate Road; also meals *a la carte*. Address John Y. Calahan, General Agent, 113 Adams St., Room 298, Chicago, for reservation of sleeping-car space and other information.

A GOOD THING.

Every issue of *The Four-Track News* makes it easier for ticket agents and ticket sellers to secure passengers for distant parts of the country, for the reason that every article and every illustration in *The Four-Track News* is an inducement for readers to travel and see what a marvelous variety of scenery and climate our own country possesses. The more these facts are impressed upon the average person, the more certain he or she is to have a desire to travel. Therefore, *The Four-Track News* is not only in the interest of all the transportation lines and hotels, it also bears out the legend of its title-page of "An Illustrated Magazine of Travel and Education."—*From the Buffalo Commercial.*

then proceeded to the altar during the recitation of the 24th Psalm, and laid upon it the cancelled mortgages. The Sentence of Consecration was read by the Rev. T. J. Danner, Secretary of the Diocese, the Proper Psalms and Collects by the Rev. H. E. Thompson, a former rector, now of Freehold, N. J., while the Lessons were read by the Rev. Messrs. Taylor and Benton. The Rev. E. M. Paddock, rector, made a brief address of congratulation and welcome, and the sermon was preached by the Rt. Rev. the Bishop Coadjutor of Pennsylvania.

Emmanuel Church was started as a mission considerably more than a score of years ago by the Rev. Marison Byllesby, and was admitted into union with the Convention in 1869. The present church building was erected during Mr. Byllesby's rectorship, some 17 years ago, and it has been only within a few years that there has been any determined effort made to free the church from encumbrance so as to permit of its consecration. At the beginning of 1902 there was an indebtedness of $8,500, which was reduced by $3,000 at Easter of that year; again by $1,000 at the beginning of 1903, and at Easter of this year was entirely cancelled.

The spring meeting of the Local Assembly of the Daughters of the King took place on Friday, May 8, at the Church of the Epiphany, Bellevue. The Holy Communion was celebrated by the rector of the parish, the Rev. Dr. Dyess, at 10:30, and a very helpful address given by him in connection therewith. After luncheon, addresses were made by the Rev. Frank Steed and the Rev. E. L. Wells, and an excellent paper on "Little Things," read by a member of All Saints' Chapter, Allegheny. The Rt. Rev. the Bishop of the Diocese made an address on Missions at the closing session.

The rector of St. Matthew's, Homestead, arranged a series of lectures on "The Great Forty Days," for the Thursday evenings between Easter and Ascension Day, the speakers being the Rev. Dr. Byram, the Rev. J. R. Wightman, the Rev. T. J. Danner, the Rev. G. A. Harvey, the Rev. C. M. Young, and the Rev. Dr. Ward.

At Christ Church, Greensburg, the Feast of the Ascension has been made Children's Day. A short service, with an address is held at 4:30 P. M., and the children present offerings of flowers, which are taken later by members of the Altar Guild and pupils of the school to the local hospital, and to the cemeteries, to be placed on the graves of loved ones who have at one time been active workers in the parish.

RHODE ISLAND.

Thos. M. Clark, D.D., LL.D., Bishop.
Wm. N. McVickar, D.D., Bp. Coadj.

Hospital Sunday—Meeting in Interests of Sunday School Work—Choir Festival.

Sunday, May 17th, was generally observed as Hospital Sunday by the churches in Providence, a collection being taken for the various hospitals of the city. Several of the Congregational and Baptist societies also observed the day.

Following the session of the diocesan Convention, a meeting for the discussion of Sunday School work was held in the Webster Memorial Guild house of St. Stephen's parish, Providence, under the auspices of the committee on Christian Education.

The evening's programme was divided into two parts, the first consisting of reports from neighboring commissions, and the second being devoted to a discussion of ideal Sunday School lessons. The Rev. A. H. Amory of Lynn, Mass., described the work of the Massachusetts commission and set forth the ideas that had been formulated for the adoption of regular courses of study. The Massachusetts commission has issued a pamphlet descriptive of its work, which has been widely distributed, and is now awaiting responses in order to determine upon the best form of curriculum to be adopted. Rev. Dr. W. W. Smith of New York reported on the work of the commission in that State, speaking principally of the methods considered best for the training of teachers. This proved of great interest and those present asked a number of questions which Dr. Smith answered.

In the discussion of ideal Sunday School lessons the question of how the lessons should be printed was taken up by the Rev. Marion Law of Pawtucket, who advocated the use of regular text books adapted for the different grades. The Rev. Lester Bradner, Jr., spoke of the manner in which the lessons should be constructed for children, and of the elements that should be made prominent in the lessons. The Rev. A. M. Hilliker of Lonsdale discussed the methods of help provided for teachers, and suggested by digest and illustration various methods that might be employed to assist the teacher in bringing out the instructive points of the lessons.

The 9th annual choir festival of St. John's Church, Providence (the Rev. Lester Bradner, Jr., rector), was held on the evening of Ascension Day. The programme was as follows:

7:30—organ recital.

March (Oratorio Eli).....*Costa*
Largo (New World Symphonie).....*Dvorak*
Fanfare.....*Lemmens*
Offertoire in A flat.....*Batiste*

8:00—choral evensong.

Processional, 128. "Hail the day".....*Monk*
Psalter, Psalm 24.....*Macfarren*
Magnificat in A.....*Lloyd*
Nunc Dimittis in A.....*Lloyd*
Trio from "Holy City".....*Gaul*
It shall come to pass that at eventide it shall be light and sorrow and sighing shall be no more; for the former things have passed away.
Anthem, "Great is our Lord".....*Foster*
Hymn 489. "Pleasant are Thy courts above".....*Gilbert*
Offertory Anthem, "Awake, awake, with holy rapture sing".....*West*
Te Deum Laudamus in F.....*MacPherson*
Chorale. "To God on High".....*Mendelssohn*
Amen.....*Dresden Use*
Recessional, 130.....*Parker*
Look, ye saints; the sight is glorious.
Organ Postlude in E flat.....*Wely*

The musical programme was fairly well rendered by the vested choir of 25 voices, although the effect would have been much more satisfactory had the organist better understood the use of gallery and chancel organ in combination. The use of the gallery organ as accompaniment to the solcist at the other end of the church, did not give a particularly pleasing effect; and the almost incessant use of this organ in the chorus work was most distressing to those sitting in the centre of the church, where the effect was that of the choir and organ working in opposition to one another.

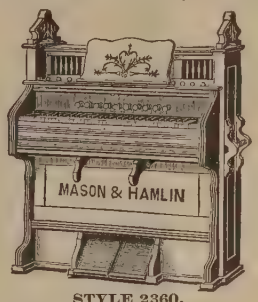
DRAKE'S PALMETTO WINE.

This wonderful tonic medicine will immediately help you and absolutely cure you. Every reader of The Living Church who desires to give this remarkable Palmetto medicine a thorough test is offered a trial bottle of Drake's Palmetto Wine free. One tablespoonful, once a day, immediately relieves and absolutely cures Indigestion, Flatulency, Constipation, Catarrh of the Mucous Membranes, Congestion of Liver or Kidneys, and Inflammation of Bladder, to stay cured. It is a wonderful tonic for the appetite, nervous system, and blood, and promotes and maintains health and vigor.

Every reader of The Living Church who needs such a medicine may order one trial bottle of Drake's Palmetto Wine free. Address your letter or postal card to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill. A trial bottle will be sent prepaid.

A foul breath accompanies a disordered stomach, and a sluggish liver. Murray's Charcoal Tablets sweeten the breath, tone the stomach, rouse the liver.

Where a Small
Organ is Needed
for a chapel, small church, or convent,



STYLE 2360.

this model is eminently satisfactory. It's very moderate price also adds to its popularity. Send for our illustrated catalogue.

Mason & Hamlin Co.
CAMBRIDGEPORT, MASS.

Monuments of Quality
WORK PLACED IN CEMETERY COMPLETE
FIRST QUALITY
MATERIAL AND EXQUISITE WORKMANSHIP ARE EMBODIED IN A
"THOMAS" MONUMENT
TO INTENDING PURCHASERS OUR 1903 ILLUSTRATED BOOKLET WILL BE SENT FREE
ADDRESS
WM. H. THOMAS,
BUILDER HIGH CLASS MONUMENTS
QUARRIES QUINCY, MASS.
SALESROOMS AND GENERAL OFFICES SARATOGA SPRINGS, N.Y.
OR HARRY THOMAS,
WESTERN REPRESENTATIVE,
50 LAKE FRONT AVE. CLEVELAND OHIO

Summer Vacation Trips.

Write the undersigned for a copy of Wabash Summer Tour Book, outlining many attractive summer vacation tours, with maps, rates, etc.; also illustrated folders telling all about the N. E. A. excursions to Boston and Epworth League excursions to Detroit in July. F. A. Palmer, Ass't Gen. Pass., Agt., 311 Marquette Bldg., Chicago, Ill.

SOUTHERN VIRGINIA.

A. M. Randolph, D.D., LL.D., Bishop

Death of the Rev. Job Turner.

The venerable missionary to deaf mutes, the Rev. Job Turner, died on Tuesday night, May 19th, of Bright's disease, at Mountville, Va., aged 83 years. Mr. Turner became very ill in February last, while holding services at Little Rock, Ark., and was taken to a hospital in Washington, D. C., from whence, several weeks ago, he was removed to Mountville. His remains were taken to his home in Staunton for interment.

TOKYO.

Much regret was felt in the Tokyo Mission at the published views of the Rev. Arthur Lloyd on the subject of the Papal See, which were quite unknown to his fellow workers until the receipt of the American papers containing the information. Those papers were received in Tokyo on April 9th, and on the 14th Mr. Lloyd handed to the Bishop his resignation of all the work assigned him in the Missionary District. Within a few hours thereafter, his mind gave way and he was taken to a sanitarium, where he remained for some days. He has since recovered his reason, but is still very weak. Mr. Lloyd is said to have done excellent work in Japan, and to have been profoundly affected by the unhappy divisions of Christendom. At one time he had an idea of the Irvingite "apostolate" as a center of future unity, but he appears now to have abandoned that, in the belief that the see of Rome may be found practicable.

WESTERN NEW YORK.

Wm. D. Walker, D.D., LL.D., D.C.L., Bishop.

Archdeacon Ayres' Record at Mayville—Gift of St. Agnes' Guild at Chautauqua.

The newly appointed Archdeacon of Buffalo, the Rev. G. W. S. Ayres, who for nearly ten years has been rector of St. Paul's, Mayville, has resigned and will enter upon his work as Archdeacon of Buffalo at once. The following statistics were given in his final sermon: Baptisms, infants 91, adults 36, total 127; Confirmations, male 24, female 60, total 84; marriages, 145; funerals 140, amount of money raised for all purposes $16,315; number of souls in the parish 275.

At the chapel of the Good Shepherd, Chautauqua, St. Agnes' Guild have placed in the chapel a new cabinet organ; also have had the outside of the chapel painted, presenting a pleasing appearance.

WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Ascension Day Services.

Ascension Day was, as usual, observed with special festival services on the Cathedral grounds. In the morning the Holy Communion was celebrated by the Bishop in the Little Sanctuary, the Rev. G. C. Bratenahl, rector of St. Alban's, assisting. In connection with this service there was the benediction of a pair of brass vases, a gift for the altar, and of the Hilda Stone, which has been placed on the south side of the chancel over the opening in the stone containing the Book of Remembrance. In this book are inscribed the names of the Cathedral builders, that is, those who have, so far, contributed to the building fund. The stone above was the keystone of an arch in the ancient Abbey at Whitby, and bears the following inscription:

HILDA STONE
From
Whitby Abbey, England,
Presented to
The Washington Cathedral
by
Sir Charles Strickland
Through
Rev. A. P. Loxley
A. D. 1900.

After the morning service there was a meeting of the National Cathedral Committee, which has representatives in many Dioceses, and amongst other matters discussed in the furtherance of its great work were arrangements for the unveiling of the marble baptistery, soon to be erected on the grounds. This is now in process of construction, and the cost, about $15,000, wil be defrayed by donations from the children whom the Bishop of Washington has baptized during his ministry. It is proposed that the Benediction shall take place during the meeting of the Missionary Council next October. On the afternoon of Ascension Day there was a large gathering of the clergy and Church people of Washington for the first Open Air Evensong of the summer. As the day was very warm, it was held around the Peace Cross, under the spreading trees, and again there was the well-known scene, so beautiful and so appropriate to the day. The clergy, and 70 choristers from several of the city churches vested at St. Alban's, and moved in procession to the temporary choir, the hymn "Crown Him with many crowns," accompanied by brass instruments played by members of the U. S. Marine Band vested. Evening prayer was said by the Rev. Clement Brown of the Pro-Cathedral, the Rev. Chas. E. Buck of St. Paul's, Rock Creek parish, and the Rev. Roland C. Smith of St. John's. The choir was further augmented by the girls of the Cathedral School, and the large congregation joined heartily in the singing, so that the hymns, "All hail the power of Jesus' Name" and "Jesus shall reign," were full of spirit. The Bishop's address was based on our Lord's last words, "Lo! I am with you alway," and drew lessons from the disciples who "returned to Jerusalem with great joy," for those who gathered on this fair mount on this Ascension Day, desire to have a little part in the building of the Cathedral. After the offertory, and the benediction by the Bishop, the procession returned to St. Alban's singing "Jerusalem the Golden."

CHICAGO.

Canonical Examinations—Men's Club of St. Peter's—Church Club Entertainment—The Clerica.

At the examination, held on the 14th and following days, of those who are to be ordered to the diaconate on June 11th, it is understood that Mr. George Craig Stewart, who came into the Church from the Methodist ministry six months ago, specially distinguished himself. He has been a very useful and highly appreciated member of the St. Peter's staff, acting as visiting missionary for the rector; and he is at present taking the Sunday services in St. Paul's, Glencoe. The graduating seminarians examined at the

DOCTOR ON FOOD

EXPERIMENTED ON HIMSELF.

A physician of Galion, O., says: "For the last few years I have been a sufferer from indigestion and although I have used various remedies and prepared foods with some benefit, it was not until I tried Grape-Nuts that I was completely cured.

"As a food it is pleasant and agreeable, very nutritious and is digested and assimilated with very little effort on the part of the digestive organs. As a nerve food and restorer it has no equal and as such is especially adapted to students and other brain workers. It contains the elements necessary for the building of nerve tissue and by so doing maintains an equilibrium of waste and repair.

"It also enriches the blood by giving an increased number of red blood corpuscles and in this way strengthens all the organs, providing a vital fluid made more nearly perfect. I take great pleasure in recommending its use to my patients, for I value it as a food and know it will benefit all who use it." Name furnished by Postum Co., Battle Creek, Mich.

NEW INFORMATION BUREAUS.

George H. Daniels, General Passengar Agent of the New York Central, Booming Resorts.

To boom pleasure and health resorts along the New York Central and associated lines and thereby increase the earnings of his department, George H. Daniels, general passenger agent of the Central, has installed information bureaus throughout the country. He is trying this plan of advertising for the first time.

The function of these bureaus is to convey information concerning the Central and the pleasure resorts, and also to sell tickets to any one who may wish to buy.

These bureaus have been established in this city, Brooklyn, Syracuse, Rochester, Buffalo, Niagara Falls, Montreal, Toronto, Cleveland, Detroit, Indianapolis, Cincinnati, Louisville, St. Louis, Chicago, Denver, Los Angeles, San Francisco, and Portland, Ore.—*From the New York Herald.*

LAKE SHORE TOURS

is the title of a very convenient Summer Tour Book issued by the Lake Shore & Michigan Southern Railway, showing routes and rates to the eastern resorts. It will be sent on application to C. F. Daly, Chief A. G. P. A., Chicago, Ill., or may be had by calling at the City Ticket Office, 180 Clark Street, Chicago, Ill.

$19.00—TO BOSTON AND RETURN—$19.00

with membership fee of $2.00 added, account of annual meeting of National Educational Association. Tickets will be on sale via the Nickel Plate Road July 2nd to 5th, inclusive, good returning from July 8th to 12th inclusive, without being deposited with joint Agent. Additional limit to return not later than September 1st can be obtained by depositing return portion of ticket with Joint Agent and payment of 50c for execution. Superior train service and excellent dining-car meals, on American Club Plan, ranging in price from 35c to $1.00; also *a la carte* service. Write John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago, for time of departure of trains from Chicago and other detailed information.

Sewanee, Tenn.

This is one of the prettiest little health and pleasure resorts in all the Southland; located in the Cumberland Mountains of Tennessee, 2,200 feet above sea level, 95 miles south of Nashville, 73 miles north of Chattanooga, on the Tracy City Branch of the Nashville, Chattanooga & St. Louis Ry. It is the seat of the University of the South—the great Episcopal School—and is an unusually interesting resort.

For descriptive literature, write to
W. L. Danly,
Gen'l Pass. Agent, N., C. & St. L. Ry.,
Nashville, Tenn.

A VACATION IN NORTHERN WISCONSIN

can be delightfully spent in the regular summer resort way at an elegant hotel or in the wilds of Northern Wisconsin in log camp or tent, bringing you in close touch with nature. Waukesha, Waupaca, and Fifield, are famous Wisconsin Summer Resorts reached by the Wisconsin Central Railway. There are fully one hundred other resorts reached by the Wisconsin Central, about which you can get further information by writing for beautifully illustrated booklet just from the printer, which is yours for the asking. J. C. Pond, G. P. A., W. C. Ry., Milwaukee, Wis.

Take a Trip

over the Nickel Plate Road and be convinced of its superior train service. Solid through daily express trains between Chicago, Fort Wayne, Findlay, Fostoria, Erie, Buffalo, New York City, and Boston. American Club Meals, ranging in price from 35c to $1.00, served in Nickel Plate dining-cars; also service *a la carte*. Rates always the lowest. No excess fare charged on any train on the Nickel Plate Road. Chicago Depot: Harrison Street and Fifth Avenue. City Ticket Offices, 111 Adams Street, and Auditorium Annex. John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago. 'Phone, Central 2057.

"The Selection of the Select."

The-Hair-That-Can't Come-Out

The Hair That Feeds on Cranitonic Hair Food

ARE YOU IN TROUBLE? Millions of people are Troubled with dandruff, falling hair or itching scalp. The cause is disease of the scalp. We know from Microscopical and Bacteriological Research that this disease is the work of a microbe deep in the scalp that destroys the hair follicle. To cure the surface indications we must reach the cause below. This **Cranitonic Hair and Scalp Food** does. It is

Absolutely Pure and Non-Alcoholic.

CRANITONIC HAIR AND SCALP FOOD destroys the microbe that causes dandruff and falling hair, and nourishes the hair-root back to health.

CRANITONIC HAIR AND SCALP FOOD makes hair grow—prevents hair splitting—renders coarse hair soft and silky.

CRANITONIC HAIR AND SCALP FOOD cleanses the scalp of all irritation and keeps it healthful. The life of the hair is in the scalp.

CRANITONIC HAIR AND SCALP FOOD restores gray hair to its natural color, not by dyeing, but by gently stimulating the pigment cells that give color to the hair.

CRANITONIC HAIR AND SCALP FOOD is Non-Alcoholic, absolutely harmless, contains no grease, no vulgar perfume, sediment, dye matter or dangerous drugs. It is pure, clean, clear as a crystal, delightful to use and certain in its results.

HAIR EDUCATION.

All readers of The Living Church who are troubled about their hair and who would like a microscopic examination of their hair, send will call or send a few hairs pulled from the head, or a sample from the daily combings, will receive from our Medical Department, by mail, **Absolutely Free**, a full report and diagnosis.

HAIR-FOOD FREE.

To Enable the Public to Observe its Purity. Learn of its Possibilities and what it has done for others, a Trial Bottle of **Cranitonic Hair-Food** and a book entitled **Hair Education** will be sent, by mail, prepaid, to all who send name and complete address, absolutely free.

CRANITONIC HAIR FOOD CO.,

57 HOLBORN VIADUCT, LONDON, E. C. — 526 WEST BROADWAY, NEW YORK. — 5 RUE DE PAIX PARIS.

Sold by Dealers. Three Sizes: One, Two and Five Dollars the Bottle. Express Prepaid on all Orders Direct.

same time are Messrs. Atcheson, Fulton, Johnson, Sherwood, and Wheeler. At the annual Alumni banquet and meeting of the Western Theological Seminary, held in the refectory on the 20th, Mr. Stewart was admitted to membership, and the following officers were elected: President, Rev. A. B. Whitcombe; Vice-President, Rev. N. B. Clinch; Treasurer, Rev. W. C. Hergen; Secretary, Rev. W. W. Fleetwood. The graduating exercises of the Seminary were held in the Cathedral the same evening, the preacher being the Rev. Dr. Fawcett, who had an hour or so before been notified of his election at Quincy. The diplomas were given out by Bishop Coadjutor Anderson to the following: Messrs. Sherwood, Wheeler, Atcheson, Fulton, and Johnson.

On the evening of the 19th was held in the parish house the annual dinner of the Men's Club of St. Peter's. Two hundred were present, a splendid body of representative men of the congregation, with a few visitors. The menu card, prepared by Mr. Roden, was singularly felicitous in its quotations. Mr. Burton White, a prominent Brotherhood man, superintended the catering, the parish Mandolin Club furnished the music, and thirty young ladies of the parish efficiently and attractively acted as waitresses. The speakers were, Hon. L. Sherman, on "The State"; Rev. Dr. Green of Cedar Rapids, Iowa, "The Country"; and Rt. Rev. J. H. White, Bishop of Michigan City, "The Church." Excellent as were the provisions for creature comforts, the intellectual portion of the entertainment was surpassingly good; and capped with enthusiasm the climax of a great gathering.

On the 19th was held in St. Andrew's the quarterly Local Assembly of the Daughters of the King; an organization which is winning its way steadily in the city.

The Chicago Church Club entertained on the evening of the 21st, in the Stratford Hotel, formerly the Leland, in honor of the four rectors who have come to the city since January 1st. The menu was an exceptionally good one, and unusually well served; but the attendance, which included some 25 ladies, was below the average, under 75. Reasons for this may be found in the number of other Church functions crowded into the week. Judge Jesse Holdom, the popular President of the Club, introduced, in his happy way, the following; who each acknowledge the compliment paid them, and expressed satisfaction at being numbered among the clergy of the Diocese: The Rev. W. O. Waters, rector of Grace Church, in succession to the Rev. Dr. Stires, removed to New York; the Rev. T. Z. B. Phillips, rector of Trinity, who succeeds the Rev. W. C. Richardson, now in Philadelphia—both rectors, by the way, after long vacancies in these parishes—and the Rev. C. M. Young, succeeding the Rev. S. B. Pond, now in New England. A telegram was read from the Rev. Dr. C. E. Deuel, whose rectorship of the Atonement, Edgewater, dates from the 25th, but who is not expected to arrive before June 4th to assume the new duties,

The Clerica, consisting of the wives of the clergy, met at Mrs. Clinton Locke's, in Grace Church rectory; who handsomely entertained the eleven members present.

Two more clerical changes are taking place in the Diocese. The Rev. Percival McIntire has resigned the rectorship of the Redeemer, South Park, to take effect at the beginning of June; when he goes to accept a clerical appointment in New York. The Rev. Edwin Johnson, who has been Dr. A. W. Little's assistant in St. Mark's, Evanston, for some months, has accepted Bishop White's invitation to become Dean of Trinity Cathedral, Michigan City; a position rather recently vacated by the Rev. W. S. Howard, who is now rector of St. Thomas', Plymouth, in the same Diocese.

NEWARK.

Thos. A. Starkey, D.D., Bishop.

New Rector for St. Philip's, Newark.

At a regular meeting of the vestry of St. Philip's parish, Newark, the Rev. B. Wellington Paxton was unanimously elected rector. This parish is decidedly a strong Catholic parish, and is one of the most active in the city.

CANADA.

News of the Dioceses.

Diocese of Ottawa.

It is expected that Christ Church Cathedral, Ottawa, will be consecrated June 16th, when also the Lander Memorial Hall will be dedicated. The Missionary Loan Exhibition which was held in the latter place for a week in the end of April and beginning of May, was so largely attended, and so successful that instead of closing May 2nd, as was at first the intention, it was kept open till May 5th. The claims of the mission field were presented in all the city churches in Ottawa, May 3d. Bishop Pinkham of Calgary and Bishop Thornloe of Algoma both preached on behalf of the funds of the General Missionary Society, the first in St. Albans' and St. Barnabas', and the other in St. George's and the Cathedral.—It was arranged to hold the annual meeting of the diocesan board of the W. A. at Almonte, May 26th, 27th, and 28th, with a meeting of the executive May 25th. The annual thank of-

Catarrh Cannot be Cured

with LOCAL APPLICATIONS, as they cannot reach the seat of the disease. Catarrh is a blood or constitutional disease, and in order to cure it you must take internal remedies. Hall's Catarrh Cure is taken internally and acts directly on the blood and mucous surfaces. Hall's Catarrh Cure is not a quack medicine. It was prescribed by one of the best physicians in this country for years, and is a regular prescription. It is composed of the best tonics known, combined with the best blood purifiers, acting directly on the mucous surfaces. The perfect combination of the two ingredients is what produces such wonderful results in curing Catarrh. Send for testimonials, free.

F. J. CHENEY & CO., Props., Toledo, O.
Sold by druggists, price 75 c.
Hall's Family Pills are the best.

The Nickle Plate Road

is the short line to the East and the service equal to the best. You will save time and money by travelling over this line. It has three through daily express trains, with through vestibuled sleeping-cars, and American Club Meals, ranging in price from 35c to $1.00, are served in Nickel Plate dining-cars; also *a la carte* service. Try a trip over the Nickel Plate Road and you will find the service equal to any between Chicago and the East.

Chicago depot: Harrison Street and Fifth Avenue. City Ticket Offices, 111 Adams Street, and Auditorium Annex. John Y. Calahan, General Agent, 113 Adams Street, Room 298, Chicago. 'Phone, Central 2057.

CHILLS ILLS AND DOCTORS' BILLS Painkiller PERRY DAVIS' CURES THEM ALL

MARVELOUS RELIEF

secured in dyspepsia and indigestion by a member of the reverend clergy.

Boston, Mass., March 2, 1902

"I have found

MURRAY'S CHARCOAL TABLETS

of immediate and permanent benefit, and I can strongly recommend them to sufferers from dyspepsia and indigestion under any of their protean forms. The relief obtained by their use as directed is *simply marvelous.*"

Rev. R. Howley, D.D.
731 Tremont Street.

FREE.—One full size 25c. box, mailed once only, upon receipt of 2ct. stamp.

A. J. DITMAN, 13 Astor House, New York.

Copyright, 1902 by C. & A. R'y.

ART CALENDAR

Four graceful poses from life; figures ten inches high, reproduced in colors. Highest example of lithographic art.

"THE ONLY WAY"

to own one of these beautiful calendars is to send twenty-five cents, with name of publication in which you read this advertisement, to Geo. J. Charlton, General Passenger Agent, Chicago & Alton Railway, 328 Monadnock Building, Chicago, Ill.

The best railway line between Chicago, St. Louis, Kansas City and Peoria.

FREE OUR GREAT CATALOGUE of Flower and Vegetable Seeds. Bulbs, Plants and Rare New Fruits, Profusely Illustrated. Large Colored Plates —136 pages. Do not miss our Great Novelties. Do not delay, but send at once to
JOHN LEWIS CHILDS, Floral Park, N. Y.

TARRANT'S SELTZER APERIENT TRADE MARK REGISTERED

Quickly Relieves
Car Sickness
Seasickness
Sick Stomachs
"It's good for children too."

Warranted free from narcotic drugs.

THE TARRANT CO., New York

30 YEARS SELLING DIRECT

No. 331—Surrey. Price $68.
As good as sells for $40 more.

We are the largest manufacturers of Vehicles and Harness in the world selling to consumers exclusively.

WE HAVE NO AGENTS

but ship anywhere for examination, guaranteeing safe delivery. You are out nothing if not satisfied. We make 195 styles of vehicles and 65 styles harness.

Visitors are always welcome at our factory.

Large Catalogue FREE. Send for it.

No. 544—Light Stanhope. Price $58.50.
As good as sells for $35 more.

ELKHART CARRIAGE & HARNESS MFG. CO., Elkhart, Ind.

"The Best Is, Aye, The Cheapest." Avoid mitations of **SAPOLIO**

fering this year is to be given to Selkirk Diocese, and would be presented at the opening service.

Diocese of Algoma.

THE DIOCESAN BOARD of the W. A. has accepted an invitation to hold the Deanery Conference for Algoma and Nipissing at Blind River, about the 1st of June. The first life member of the board has been made in the person of the diocesan Secretary, Mrs. Ironsides. The membership fee of $25 was devoted to the Bishop Sullivan Memorial Fund and was presented to Mrs. Ironsides by her fellow-workers in St. Luke's Pro-Cathedral.

Diocese of Nova Scotia.

BISHOP COURTNEY consecrated the new baptistery and font in St. John's Church, Truro, May 3d, and also held a Confirmation there the same day.

Diocese of Ontario.

A QUIET DAY for the clergy was held at Brockville, May 6th, conducted by the Rev. Canon Welch, on the occasion of the meeting of the rural deaneries of Leeds and Grenville. The next meeting will be held at Gananoque, in August.—THE ANNUAL meeting of the diocesan board of the W. A. will take place at Prescott in the second week of June. The diocesan Synod meets the previous week.

Diocese of Huron.

THE NEW church at Leamington is completed.—CONFERENCES and meetings have been held in all the deaneries of the Diocese during May. A Conference for study of the Bible and missionary subjects was held at Elma, May 21st.—THE VESTRY of Trinity Church, Mitchell, has decided to try to purchase a new organ.

Diocese of Quebec.

A MEETING of the Central Board of the Church Society was held in Quebec, May 19th, Bishop Dunn presiding. The Bishop was holding Confirmations in the eastern townships the second week of May. It was arranged that the Ascensiontide appeal should be read in all the churches in Canada on the Fifth Sunday after Easter, May 17th, on behalf of Canadian Missions, for which special collections were to be taken up on the following Sunday. These collections in the Diocese of Quebec form part of the $6,000 for which the Diocese is assessed.

Diocese of Rupert's Land.

IT IS SAID that Archbishop Machray, on his return to Winnipeg in June, will ask for a Coadjutor, as the state of his health will not permit of his undertaking some parts of his work at present.—SEVEN new churches are being planned for at different points in the Diocese.

Diocese of Montreal.

AT THE Church of St. John the Evangelist, Montreal, May 17th, the Rev. Edmund Wood who was both celebrant and preacher at the high celebration, referred to the great antiquity of the Rogation days, and described how they were formerly observed in the English Church.

The Magazines

THE NEW weekly magazine, *Christendom*, is now well on its feet, and is bound to find a considerable circle of readers. Mr. Walter L. Fisher is writing a valuable series of papers for it on The Redemption of City Government which, if not showing an easy panacea to that end, at least shows that city governments have been redeemed from corruption and, presumably may be again. Chicago is the city under review. There have also been other useful papers. The religious point of view is of course Protestant. The news reviews are well done. The magazine is published at 153 La Salle St., Chicago, the same building which contains the main advertising department of THE LIVING CHURCH.

Complexion Bad, Liver Torpid, Appetite Poor?

Horsford's Acid Phosphate clears the complexion by restoring stomach, liver, and bowels to health. A strengthening Tonic for mental, nervous, or physical weakness.

Educational.

ILLINOIS.

WATERMAN HALL—The Chicago Diocesan School for Girls—Sycamore, Illinois.

The fourteenth Academic year will begin September 17, 1902. New Gymnasium, Auditorium and Music Hall. The Rt. Rev. WM. E. MCLAREN, D.D., D.C.L., President, and the Rt. Rev. CHAS. P. ANDERSON, D.D. the Vice-president of the Board of Trustees.

Address Rev. B. F. FLEETWOOD, D.D., Rector

(1868) Thirty-Fifth Year. (1902)

ST. MARY'S SCHOOL, Knoxville, Illinois.

A School of High grade for girls and young women. Preparatory, Collegiate, and Art courses. Mental training, physical and social culture, moral and religious influences. $500 a year; no necessary extras. For description and testimonials, address the REV. C. W. LEFFINGWELL, D.D., Rector.

INDIANA.

HOWE MILITARY SCHOOL, Lima, Ind. A thorough Church School for boys. Prepares for College or Business. Manual Training (elective) Personal attention given each boy. Number strictly limited. Address REV. J. H. MCKENZIE, Rector.

MINNESOTA.

YOUR BOY'S EDUCATION: Climate is important in choice of a school. None so invigorating as that of SHATTUCK. Ideal school for little boys a mile from upper school. Address REV. JAMES DOBBIN. Faribault, Minn.

MASSACHUSETTS.

In the Berkshire Hills

Miss Hall's School for Girls

PITTSFIELD, MASSACHUSETTS. Miss Mira H. Hall, Prin.

THE CHILDREN'S HOSPITAL, Boston,
Training School for Nurses.

A graded course under direction of the Sisters of St. Margaret; for particulars as to terms of admission address SISTER CAROLINE.
CHILDREN'S HOSPITAL, BOSTON.

NEW HAMPSHIRE.

HOLDERNESS SCHOOL FOR BOYS

We do not attempt to advertise all the particular advantages of this school. If you wish to learn of them send for catalogue. Address
Rev. Lorin Webster, M.A., Rector, Plymouth, N. H.

NEW YORK.

DE LANCEY SCHOOL FOR GIRLS.

Twenty-fourth year opens Sept. 24th. College Preparatory, Literary and Musical Courses. An attractive Building within spacious grounds on Hamilton Heights. Golf, Tennis and Basket Ball. For catalogue, address Miss M. S. SMART, Geneva, N. Y.

THE RECTORY, Millbrook, Dutchess Co., N. Y.

The Rev. W. C Rodgers, M.A. Camb. Eng., a careful and experienced tutor takes boys to prepare for larger schools. Attractive home. References to parents of pupils.

Educational.

NEW YORK.

Miss C. E. MASON'S SUBURBAN SCHOOL for Girls.

THE CASTLE, Tarrytown-on-Hudson. N. Y. An ideal school. Advantages of N. Y. city. All departments. Special courses in Art, Music, Literature, Languages, etc. For illustrated circular I. address,
MISS C. E. MASON, LL.M.

ST. STEPHEN'S COLLEGE . . . .

Annandale, N. Y.

A CHURCH COLLEGE

Room, board, heat, light and tuition, $225.

PENNSYLVANIA.

Boarding School for BOYS

TRINITY HALL, Washington, Pennsylvania.
The twenty-fifth year will open on September 16, 1903. This school has the confidence and patronage of many of the best families in this country. Terms, $600.

TENNESSEE.

COLUMBIA INSTITUTE, Columbia, Tenn.
A Home School for Girls.

Founded by Bishop Polk and Otey in 1836.

A Hhndsome, Castellated Building; ample grounds with the best sanitary conditions; in a mild climate free from epidemics. A progressive school, with the best library and museum in the South, gifts of a philanthropist. To secure home privileges and protection numbers limited to fifty.
MISS MARY A. BRYANT Principal.

TEXAS.

ST. MARY'S COLLEGE
And College Preparatory School.
School of Music.
Dallas, Texas.

Founded by the Rt. Rev. A. C. GARRETT, D.D., LL.D.

A College for the Christian education of women. College, College Preparatory, Scientific, and Literary Courses. Music, Art, and Elocution.
Reopens September 18th. For catalogue and further information address MISS TORBERT, Principal of St. Mary's College, DALLAS, TEXAS.

WASHINGTON D. C.

HAMILTON INSTITUTE LAFAYETTE SQUARE WASHINGTON

Washington's Elite School for Girls and Young Ladies Oppsite the White House. Write for Catalogue.

WISCONSIN.

GRAFTON HALL SCHOOL FOR YOUNG LADIES

Fond du Lac, Wis.

Academic and Collegiate

Music, Art, and Domestic Science Courses. Modern Equipment. Send for Catalogue.
REV. B. TALBOT ROGERS M.A. Warden.

MILWAUKEE, WIS.

MILWAUKEE DOWNER COLLEGE
For Young Women.

College Department, Seminary Department, Music, Art, Elocution. Domestic Science For catalogue address
ELLEN C. SABIN, President.

KEMPER HALL, Kenosha, Wis.

A School for Girls under the care of the Sisters of St. Mary. The Thirty-third year began in September 1902. References: Rt. Rev. Rev. I. L. Nicholson, D.D., Milwaukee; Rt. Rev. W. E. McLaren, D.D., Chicago; Rt. Rev. Geo. F. Seymour. S.T.D., Springfield; David B. Lyman, Esq., Chicago; W. D. Kerfoot, Esq., Chicago. Address THE SISTER SUPERIOR.

RACINE COLLEGE GRAMMAR SCHOOL.

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address,
Rev. H. D. ROBINSON, Warden, Racine, Wis.

Infant Mortality

Starvation and Its Allied Maladies the Most Fruitful Cause of Such Fatilities

Why the Fat Baby Lives and the Lean Baby Dies When Attacked By Disease—What Dr. Holmes Said

How the Weaklings Among the Baby Kings and Queens May be made Strong and Healthy by the Proper Kind of Nourishment

——a simple child,
That lightly draws its breath,
And feels its life in every limb,
What should it know of death?
—Wordsworth, "We Are Seven."

Dr. Oliver Wendell Holmes, on being asked when the training of a child should begin, replied, "A hundred years before it is born."

No doubt Dr. Holmes' reply contains a lot of truth.

Heredity has much to do with the troubles and diseases of childhood.

The percentage of infantile deaths is staggering.

Yet the great majority of all such mortality is the result of starvation—either in mother or child—and the consequent disorders of childhood that had a fatal termination because of a lack of nutrition and the inability of the weakened system to withstand the ravages of disease.

A fat baby will pass safely through an illness that will kill a poorly nourished child, simply because the fat baby, by a process of Nature known as absorption, is sustained during the progress of the disease by the consumption of the fatty and more fluid matter of his own flesh, which is carried by the lymphatics into the circulation.

The basis of all health and strength is perfect nutrition.

The foundation of all perfect nutrition is Ozomulsion.

Ozomulsion is the new life-saving, health-giving, strength-producing, medicinal food—a scientific combination of Cod Liver Oil, guaiacol, glycerine and the hypophosphites of lime and soda—whose component parts provide body-building material in proper kind and quality.

The blood is the great nutritive fluid upon which the body subsists. In its perfect condition it must contain not only material for building up the body, but for supplying the necessary elements to repair worn-out tissue.

Ozomulsion not only provides an abundance of pure, rich blood, but also furnishes the life-stream with the necessary bone, muscle, nerve, hair, and teeth material needed by the growing child.

As an up-builder of weak, sickly children it has no equal, as its powerful sustaining properties render it incomparably superior to all other foods.

The poorly nourished child is always pale, wan, irritable, and feeble. Nervous disorders interfere with restful sleep, while hours of wakefulness are hours of agony for parents and child alike. The "fretfulness" resulting from lack of proper nourishment is taken for an exhibition of temper, and soothing syrups and sleeping potions are resorted to in the endeavor to quiet, through the nervous system, the little brain that is dying from starvation.

The reasons for the poorly nourished child are many. It may be—

Improper digestion;
Imperfect assimilation,
Lack of nutritive elements in the food supply.

The result of body growth under such conditions is—

General weakness;
Deficiency in size;
Deformity of structure.

If, however, the child is fed on Ozomulsion there will be a steady supply of the right kind of building material furnished throughout the body, and the result will be a human form measuring up to the full strength and stature of perfect physical development.

These are facts that should appeal most eloquently to the parents of every child suffering from any disease that is a result of mal-nutrition.

We have pointed out how weak and emaciated children can be made strong and healthy and infantile mortality greatly lessened.

Don't let the babies die!

Build them up with Ozomulsion.

This grand life-saving medicinal food is for both child and mother. It is the builder-up of the one, the sustainer of the other; and we state it as the most solemn kind of fact that if there were more Ozomulsion-taking mothers and babies there would be fewer emaciated and weak-boned children in the world, fewer tiny mounds in the churchyard.

There is scarcely a home in this wide world, from the mansion of the millionaire to the cottage of the peasant, that death has not taken "the most delightful vision that ever lighted up the earth."

The vacant high-chair, the riderless hobby horse, the motherless rag-doll, the tiny empty shoes—dust-covered—on the garret stairs, all tell, more eloquently than cold words ever can, of the dear little cherub gone.

But by far the saddest fact of all is that the majority of these baby deaths might have been prevented by the timely use of Ozomulsion—the greatest nutritive agent known to medicine—that builds the system up to par, maintains health and strength at their proper pitch and keeps the body in condition to repel disease.

Kind reader, if you are the parent of a weak and sickly child, growing thinner and paler with each succeeding pulse-beat, we beg of you to vouchsafe to him or her the chance for existence that Ozomulsion gives—and Do It To-day.

HOW TO GIVE OZOMULSION TO BABIES

Ozomulsion will be found an ideal food for weak and undersized children.

It will not only supply the proper nourishment, but produce sound, firm flesh.

It will build up the emaciated and paint the roses of health on their cheeks.

It will check any disposition towards softening of the bones, and produce a marked improvement in the general condition of the child.

The dose for a baby from four to six months old is Half a Teaspoonful Three Times a day. This quantity should be gradually increased until a full teaspoonful is taken.

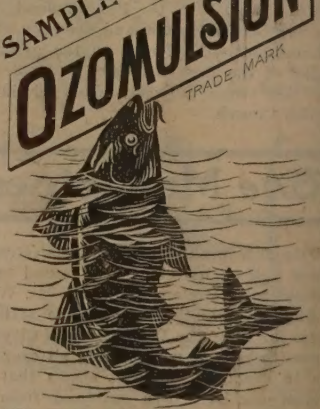
Should the half teaspoonful not be tolerated by the condition of the stomach, begin with a smaller quantity, even if it be but three or four drops.

When any sized dose has too decided an effect upon the bowels, it should be reduced, but not discontinued.

Ozomulsion is the Cod Liver Oil Emulsion "Par Excellence" that Physicians Use in their families and Prescribe in their Hospital and Private Practice, and Druggists sell in Large Bottles, Weighing over Two Pounds, for One Dollar.

Write by Postal Card or Letter for Free Sample Bottle, giving your name and complete address, with street and number.

SENT FREE BY MAIL A SAMPLE BOTTLE OZOMULSION TRADE MARK



OZOMULSION-FOOD CO.
98 Pine Street, New York.